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The Christian Century

PUBLISHED WEEKLY

Scuttle the Marshall Plan? No!

An Editorial

December Survey of Books

Current Volumes Reviewed by

John B. Alexander
Roland H. Bainton
Fred Eastman
Ellsworth Faris
W. E. Garrison
Roger Hazelton
Paul Hutchinson
Robert W. Moon
Charles Clayton Morrison
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DECEMBER 7, 1949

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The Christian Century

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Coming Events

Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.

Dec. 4-11. Far Eastern Conference (International Missionary Council, Younger Christian Churches, World Council of Churches), Bangkok, Siam; theme: "The Christian Church in Changing Eastern Asia."

Dec. 6. Federal Council of Churches Executive Committee Meeting, Atlanta.

Dec. 6. Chicago Institute for Religious and Social Studies; Edgar Bernhard, Edward Heffron, Daniel D. Williams, speakers.

Dec. 6. New York Institute for Religious and Social Studies; Cleanth Brooks, Louis Finkelstein, Paul F. Lazarsfeld, speakers.

Dec. 6-8. Second Southeastern Interchurch Convocation, Atlanta.

Dec. 11. Universal Bible Sunday.

Dec. 11. Chicago Sunday Evening Club; Francis B. Sayre, speaker.

Dec. 11. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.

Dec. 13. Friends of the World Council of Churches Annual Meeting, New York.

Dec. 13. World Council of Churches, Conference of U.S.A. Member Churches, Executive Committee, New York.

Dec. 13. Chicago Institute for Religious and Social Studies; Ralph Marcus, John Thompson, speakers.

Dec. 13. New York Institute for Religious and Social Studies; Judah Goldin, Richard P. McKeon, Ordway Tead, speakers.

Dec. 14. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.

Dec. 18. Ford Hall Forum, Boston; Abraham Klausner, speaker.

Dec. 26-Jan. 1. Pacific Southwest Student Y.M.C.A. - Y.W.C.A. Conference, Asilomar, Calif.

Dec. 27-Jan. 1. Baptist National Student Conference, Kalamazoo, Mich.

Dec. 27-Jan. 1. Disciple Student Fellowship Quadrennial Conference, Drake University, Des Moines.

Dec. 27-Jan. 1. National Methodist Student Conference, Urbana, Ill.

Dec. 27-Jan. 1. Second Triennial Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill.

Dec. 28-29. Evangelical United Brethren First Student Conference, Westerville, Ohio.

Jan. 3. New York Institute for Religious and Social Studies; Julian Morgenstern, Paul R. Mort, Amos N. Wilder, speakers.

Jan. 8. Ford Hall Forum, Boston; Charles Francis Potter, speaker.

Jan. 11. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.

Jan. 15-21. Church and Economic Life Week.

Jan. 20-21. Northern California-Western Nevada Council of Churches Calvalcade of Christian Education, Oakland; George Harkness, Paul C. Payne, speakers.

Jan. 23-24. National Convention of City Churches, Columbus, Ohio.

Jan. 24-26. Nebraska Ministers' Convocation, Grand Island; Harold Bosley, John Trevor, speakers.

Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.

Jan. 29-Feb. 5. Youth Week.

Jan. 30-Feb. 2. Ohio Pastors' Convention; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, DECEMBER 7, 1949 NUMBER 49

EDITORIAL

BETHLEHEM is crowded with Christian refugees. The entire area in and around the birthplace of our Lord is a great camp. Bethlehem is populated largely by Christians, and to their numbers have been added 35,000 Arab Christian refugees from all over Palestine. All these innocent victims of war are in desperate need of help. So Church World Service has launched a "Bethlehem appeal" for gifts of love and money this Christmas season. This appeal should be answered by an immediate and wholehearted outpouring of aid. The denominations which make up Church World Service have authorized their agency of compassion to go directly to members of their churches for Christmas gifts. Supplies will be distributed by the interdenominational committee already operating in Palestine. Distribution will be on the basis of need—to Christians, Moslems and Jews. But since most of the people of Bethlehem and the surrounding area are Christians, and since the Catholic and Jewish people of America are at present taking care of their own, most of the gifts will go to Protestant and Orthodox Christians. Here is an appeal which should elicit a spontaneous and heart-warming response from every American Christian. Food, clothing, blankets, schools for children, shelter for the homeless—and more than all, hope for the despairing—will flow from American Christian gifts of money made now. Contributions should be marked "Bethlehem appeal" and sent directly to Church World Service, 214 East 21st Street, New York 10, N. Y. Send yours. Ring a Christmas bell in Bethlehem this year!

Ring a Christmas Bell in Bethlehem This Year!

Dismantling Reduced, But German Protests Mount

WHAT perverse influence is at work to ruin all efforts to reach a friendly understanding and healing cooperation between West Germany and the occupying powers? The agreement signed by Chancellor Adenauer and the high commissioners of France, Britain and the United States on November 24 has been hailed in this country as a long step toward ending the dismantling scandal and easing other causes of tension. Dr. Kurt Schumacher's exclusion from the Bundestag for its next twenty sessions (which means until some time next April or May) has been regarded as proper punishment for a cantankerous obstructionist who couldn't stand it when his political opponent, Dr. Adenauer, made a good deal. Yet the fact was that the leader of the Social Democrats, however unparliamentary his remarks may have been, was fighting to uphold the very principle whose fracture by the leaders of the Weimar republic led to the fall of that government. It was when Hindenburg, Brüning, von Papen and von Schleicher resolved to ignore parliamentary restraints and to rule by decree of the chancellor that the republic broke up. And that is what started again at Bonn when Dr. Adenauer concluded his negotiations with the Western allies without including the parliament in the process, as the constitution provides must be done in the case of all treaties. The occupying powers and Dr. Adenauer defend the chancellor's act on the ground that the instrument he signed was an agreement and not a treaty. Technically, this may be so. But in its nature and effect it was as important a treaty as any to which the young Bonn government will ever become a party. In the face of this defiance of the parliamentary principle as it stands in the Bonn constitution, therefore, it is ironic to find that the document secretly and singly negotiated by Dr. Adenauer contains a pledge to "exclude authoritarianism" from the West German state. By encouraging Dr. Adenauer's high-handed action, the occupying powers have given Dr. Schumacher and the Social Democrats a new issue on which to attack the Bonn government and to keep all West Germany in an uproar over the policies of the western allies.

How Strong Is the Pledge Against German Rearmament?

THE AGREEMENT between the occupying powers and West Germany provides that 18 plants on the dismantling list are to be spared, that all dismantling in the parts of Berlin controlled by them is to be stopped, that some shipbuilding is to be resumed, that the Bonn government is to be admitted as an "associate member" into the recently formed Council of Europe (at the price of giving up all claim to the Saar), and that it is to recognize and join the international consortium which is to run the Ruhr. Most Americans, however, will take greatest satisfaction in the pledge that West Germany will be demilitarized and that its government will "endeavor by all means in its power to prevent the re-creation of armed forces of any kind." That sounds fine—as fine as the parallel pledges which General MacArthur saw were written into the new Japanese constitution. How much is the pledge worth? Evidently most of the French deputies who debated ratification of the agreement didn't think it was worth much. The *New York Times* quotes Foreign Minister Schuman,

who was trying to persuade the National Assembly that France could rest in safety on the pledge, as having finally been forced into a corner where he exclaimed: "You wind up in this dilemma: either arm Germany or evacuate Germany. I want neither the one nor the other." If Mr. Schuman has described the situation as the policymakers of the occupying powers see it, there is not much question as to which arm of the dilemma they will choose. During the same week in which the Bonn government made its pledge General Bradley was quoted in the conservative Paris newspaper, *Monde*, as favoring German rearmament as soon as the political and economic problems of West Germany have been straightened out, and *U. S. News & World Report* in its November 25 issue, reporting on Secretary Acheson's trip to Bonn, asserted without qualification that the "original U. S. plan to turn Germany into a sheep pasture" has now been "revised into a secret plan to rearm the Germans into a powerful nation." On November 25 also the *New York Times* printed on its front page an unverified report that East Germany had been ordered by Moscow to turn its police into an army of 360,000 with conscription to start in April. All of which means that the propaganda for a rearmed West Germany is gathering assurance.

Colonial Issues Building U.N.

ASK A DOZEN Americans what the session of the United Nations now drawing to a close has done to make news, and ten of them are likely to mention the acrimonious exchanges between the Soviet Union and other nations. Yet these have not begun to equal in importance the remarkable developments which have taken place regarding colonies and trusteeships. During this brief period of about three months there have been at least five events in this category which have made history. (1) The Indonesian dispute has been ended with establishment of the United States of Indonesia—a result largely gained through the good offices of the U.N. commission. (2) The status of the former Italian colonies has been settled. Libya is to become independent on January 1, 1952; Italian Somaliland is to be a U.N. trusteeship for ten years and then be given independence; Eritrea is to be studied for another year and voted on at next year's Assembly. This decision is the more notable in view of the fact that the Assembly was able to reach it in less than a year after the Big Four got nowhere in three. (3) The Assembly approved the plan of its trusteeship committee to have a subcommittee check on educational and economic conditions and progress toward self-government in the colonies of member nations as well as in trust territories. This was voted over the bitter opposition of Britain, France, Belgium and other colonial powers. (4) The trusteeship committee voted to allow the Rev. Michael Scott of South Africa to present in person the case of the Herero tribes of Southwest Africa, whose future is threatened by the racial policies of the Union of South Africa. In this way a precedent was created by which harassed natives can gain a world hearing. (5) As we go to press it seems certain that South Africa's refusal to accede to a U.N. request to make Southwest Africa a trust territory will be carried to the International Court of Justice for a legal ruling. By such steps as these the U.N. is gaining moral stature and prestige among the colored peoples. It is a gain of incalculable importance for the long future.

Friends' Peace Proposal Harnesses Atom

WHEN Quakers made the front page of the metropolitan press with a peace proposal on the day before Thanksgiving, the American people had an additional reason for gratitude. The occasion was a report from Lake Success. Officials there, it said, were considering a suggestion of the American Friends Service Committee that the United Nations sponsor a standstill agreement in atomic armaments. For a limited period, length not specified, America and Russia should agree not to increase their atomic stockpiles. Meanwhile the United Nations would order a scientific restudy of atomic control problems. A new study is needed because the last was completed before the rest of the world was informed that Russia had produced an atomic explosion. The Quakers suggest that the United Nations Atomic Energy Commission be authorized to station inspectors, chosen from different countries, at each atomic mining and manufacturing installation. It would be their duty to report on compliance for the duration of the agreement. This proposal, it will be seen, grows out of the larger study completed by a Quaker commission last summer on United States-Russian relations. (See The Christian Century for August 3.) It has several advantages which should commend themselves to the United Nations. First, it is a sort of pilot operation. Because of its limited character and duration, it offers both sides a chance to experiment without committing or endangering themselves more than they are ready to do. Second, it bypasses the disputed question of international ownership of atomic resources and facilities. Third, it opens the way for a beginning of inspection without subjecting suspicious countries to the dangers, real or imaginary, of having inspectors free to roam everywhere. Fourth, if this pilot plan works, it can be broadened in time and scope into a permanent arrangement for control of atomic and other weapons of mass destruction. Altogether, this is the most sensible proposal that has yet been made. If reason still has a voice in international affairs, this plan holds the promise of peace.

Lilienthal's Resignation Raises Sobering Issues

DAVID E. LILIENTHAL'S resignation as chairman of the Atomic Energy Commission surprised the nation. It should also have sobered all thoughtful citizens. Why did this man, who has proved himself one of the most valuable public servants this nation has produced in modern times, throw up this task of superlative national and international importance? It has been said that Mr. Lilienthal quit because he had grown tired of the sort of abuse which has been heaped on him by men like Senator McKellar and Senator Hickenlooper and because he did not care to undergo any more of that sort of thing when his term expired next June. And it has been said that after

twenty years in government service he needed to get out where he could make secure his financial future. Both reasons command respect. But it also seems true that Mr. Lilienthal was not in accord with certain of the policies he was forced to administer and wanted to be free to discuss them with the public. This was particularly true of the policy of iron-clad secrecy on which Congress has insisted. One sentence in the Lilienthal letter of resignation indicates this. Such a decision raises the question of a public servant's responsibility to official policy when his personal integrity is involved. How far should he be expected to go in backing or administering a policy in which he does not believe? The other day the *Chicago Tribune* dug up a speech Dean Acheson, as a private citizen, delivered before the D.A.R. in April 1948. He was discussing the proposed North Atlantic military alliance, and the *Tribune* quoted him as having said:

> I am not in favor of this. Instead I wish to propose a different solution. Military alliances are not in the tradition of the United States. We have no means of influencing the policies of European governments, and have no desire to dominate their affairs. We cannot give to any foreign nation or group of nations the power to say when the United States should go to war.

Then Mr. Acheson became secretary of state, helped push the military alliance through Congress and must now discharge the responsibilities of his office with the alliance as the foundation of our foreign policy. Mr. Lilienthal has insisted that an informed public opinion should govern atomic policy, and when Congress refused to allow public opinion to become informed he finally decided to resign. Which is the more honorable, the more patriotic conception of the obligations of national leadership?

'Let's Unite Our Churches Now!'

FULL-PAGE advertisements bearing the above title appeared throughout the nation during Thanksgiving week. They did more than to herald the good news that the December issue of *Woman's Home Companion* carried an urgent appeal, written by Truman B. Douglas, for Christian unity. These ads informed millions of non-Protestants that evangelical Christianity knows it is seriously crippled by its unnecessary divisions and that some of its leaders propose to make another major attempt to unite the churches that can unite. They shocked, or should have shocked, other millions of Protestants into the realization that their complacent acceptance of these divisions is one important reason why the separation continues. Finally, they centered the attention of the nation on a meeting soon to be held in Greenwich, Connecticut. This meeting is highly important, in spite of the fact that it has been largely ignored in the denominational press. It is the first concrete result of an appeal issued three years ago by the General Council of the Congregational Christian Churches. Because of this appeal, the denominations which accept each other's ministries and sacraments are meeting to consider closer union. On December 14 representatives of one-third of the Protestants in the United States will meet for two days. Official delegates will be present from the Methodist, Disciples of Christ, Evangelical and Reformed, Congregational Christian, Presbyterian, U.S.A., and Moravian churches. The Brethren and Friends will send observers. Consultants will be present from the Federal Council of Churches, the Home Missions Council and the National Council of Community Churches. We repeat what we said when the proposal was first made: This meeting can and should be the most promising and fateful event in the history of non-Roman Christianity in this country.

Southern Baptists Begin to Divide

SOUTHERN Baptist conventions in Oklahoma and Arkansas have recently undertaken to impose a tight ecclesiastical control over their churches. Conventions in both states have voted to refuse to seat "messengers" from churches held to be "liberal." These meetings have barred from membership churches which accept "non-Baptist immersion," which permit non-members to participate in Holy Communion or which affiliate with the Federal or World Councils of Churches. This violates Baptist principles at three fundamental points. It sets up a creedal basis of fellowship. It runs counter to the Baptist emphasis on religious freedom. It brings into question the Baptist insistence upon the autonomy of the local congregation. The Oklahoma and Arkansas purges were intended to stop a growing tendency among Southern Baptists to accept members of other evangelical churches as Christians and to cooperate with them in matters of mutual concern. In this they will fail. Instead of accomplishing this objective, sooner or later the throw-'em-out elements will start a process of fission which will split the denomination from top to bottom. For now that this movement is started, it is likely to spread at least throughout the conservative southwestern part of the Southern Baptist Convention and possibly through the entire denomination. As fast as it spreads, it will drive the ecumenically-minded into open rebellion. Churches which are cut off from fellowship with others by the method which these two conventions have launched will find congenial associations elsewhere.

Catholic Hierarchy Discusses Family

THE ANNUAL meeting of the hierarchy of the Roman Catholic Church in the United States is an event of considerable importance. The press is not admitted to its sessions, which are held in Washington each November. So the public must depend for knowledge of decisions reached in this assembly on the statement which is issued at its end and on actions subsequently taken by Catholic bodies. This year the hierarchy issued two statements. One called for the internationalization of Jerusalem. The other involved growing dangers to family life, which the prelates held are "more fearsome than the atom bomb." These dangers arise from "35 years of war and its effects" and from society's "disregard of supernatural faith." The world, said the hierarchy, praises the ideal of stable family living but acts in a way which "amounts to a calculated attack upon family life." This attack, it was declared, develops through divorce, which the state "approves and facilitates," through state sponsorship of planned parenthood and through neglect by the state of its obligation to remove difficulties

which lie in the way of those who wish to marry and establish homes. "An unbelieving world, professing recognition of the essential value of family life, actually discounts that value and moves to destroy what it claims to cherish," they say. The hierarchy then urges the state to give more attention to the building of homes and to provide for the "requisite schooling of children." On the latter point, the hierarchy describes as tyranny efforts by the state to "force a child to attend this school or that" or to "prescribe courses of study that may involve intellectual or moral dangers for pupils" or to "make discrimination among families, distributing common benefits to some and withholding them from others." The latter point came closer to the issue on which the hierarchy was expected to speak than any other. That was the question of the participation of Catholic schools in federal aid to education. Is it possible that there is a strong difference of opinion within the hierarchy on this matter, and that this difference prevented it from supporting the position taken by Cardinal Spellman only a few months ago? A year ago, as our readers will remember, the hierarchy devoted most of its statement to an attack on the Supreme Court's position maintaining separation of church and state. The silences in this year's document seem more significant than what it contains.

Bishop Corson Comforts Foes of Schools

A CHURCHMAN holding a post as responsible as that filled by Bishop Fred Pierce Corson of the Methodist Church should weigh his words. Perhaps the chairman of the General Board of Education of the largest Protestant denomination did so when he addressed the biennial Christian education convention of his church in Grand Rapids last week. But if he did, he was inaccurately reported in the *New York Times*. George Dugan, the experienced religion reporter of that paper, quoted the bishop as saying that the public school has ceased to be an ally of the church and has become, by its attitude of "exclusion and separation" an "obstacle" to adequate religious education. The public school, the bishop is reported to have said, was until recently an important factor in the communication of religious knowledge. But he seemed to think that it is no longer important in this connection, and that this is the schools' own fault. If this is true, the bishop is in error at every point. In the first place, the free public school is an ally of the church, even though it is rightly prevented from becoming the tool of any church. Its objective of helping the child to know the truth is essentially religious. Its cultivation of the free intellect and its program of character education are strong counterparts of what the church in its own sphere should try to do. The "exclusion and separation" which the bishop regards as "obstacles" to Christian education were forced on the public schools by the differences between the churches. In spite of this, the schools are still capable of communicating and are communicating the factual basis about religion in literature, history and other fields. An obstacle to Christian education much bigger than these fancied failings of the public schools is an attitude on the part of Protestant church leaders which refuses to recognize how great a stake Protestantism has in the preservation and extension of the public school system. As Cubberley says in his *History of Education in the United States,* that system is a direct lineal descendent from the Reformation. In the present educational crisis, this is no time for it to be attacked by those to whom it has a right to look for defense.

Will the Marshall Plan Be Abandoned?

FOUR WEEKS from today Congress will reassemble. One of the first and most important issues to come before it will be the nature and extent of future aid to Europe. Is the Marshall plan to be carried out on the scale and for the purposes first contemplated? Or is it to be seriously curtailed, perhaps even junked? Then will the United States swing its major interest and resources behind the revival of a vast military "security" scheme for that blood-drenched continent? Some congressmen are already announcing their intention of forcing a scaling down of Marshall plan aid so drastic as to amount to virtual abandonment. Yet the American people seem hardly aware of the importance of this decision so soon to be made.

It must be said at once that Marshall plan administrators have not made it any easier for those in Congress who wish to see American aid concentrated on economic rather than military projects. When Mr. Hoffman made his now famous speech to the western European foreign and finance ministers in Paris a few weeks ago (see the Century for November 16) he demanded that they take immediate steps to end their import and export quotas, provide an honestly valued and freely circulating currency, do away with government subsidies to industries and in general start real progress toward the unified trading area the Marshall plan originally envisaged—or else. Washington backed up the threat by inspired press reports that the "or else" meant that the ECA would not even ask Congress for more Marshall plan appropriations unless the receiving nations did what Mr. Hoffman demanded. And Mr. Hoffman himself laid down a January deadline.

I

The ECA was undoubtedly trying to throw a scare into western Europe's leaders, and in that way to get some action toward the economic unification which successful operation of the Marshall plan requires. It then probably intended to turn around and tell this country, as a means of putting Congress in a liberal mood, what wonderful things the Marshall plan has already accomplished, such as bringing production in the ERP countries back to 18 per cent above its prewar level. That's the line which Mr. Hoffman can be expected to follow when Congress meets. Unfortunately, Congress is much more likely to remember his Paris speech and ask whether the January deadline has been met. It won't be, because it can't be.

We do not quarrel with the ECA strategy which sent Mr. Hoffman to Paris to make his speech. Something drastic needed to be done to stop the European stalling on economic unification, and Mr. Hoffman's threats may have been the only stimulus which offered any reasonable

hope of getting results. But why has there been this stalling? When the European countries first applied for Marshall plan aid—"I grabbed it with both hands," said Ernest Bevin of General Marshall's historic Harvard speech—they understood perfectly well that it was an offer of American help contingent on their getting together in various forms of economic cooperation and ending the follies of the past trading policies by which the separate nations have engaged in the gruesome sport of cutting each other's throats. Yet here we are, well into the second year of Marshall plan operations, and the President's fifth report, transmitted to Congress on November 15, has to admit that almost nothing has been done in Europe to meet this original stipulation. Why?

For one reason, of course, because it has been found far more difficult in practice to coordinate and combine the economies of the Marshall plan countries than was at first apparent. That's why the Benelux customs union has been postponed and postponed; that's why the customs union between France and Italy is still only on paper. But there is another reason which must have mocked Mr. Hoffman even while he was uttering his threats. Western Europe's leaders believe that the United States has put itself in a position, by announcing the Truman Doctrine of military aid for any country resisting communism, by forming the North Atlantic military alliance with its blanket promises of support to the other signatory nations and by adopting the principle of the Military Aid Program, where we can't withdraw our aid even if we should want to do so. And some of them would rather have millions to squander on arms, with the fabulous profits to insiders which traditionally are a part of armament races, than to have to face the hard task of producing an integrated, working economy for all western Europe.

II

For it must not be forgotten that the alternative to the Marshall plan is more military expenditure. If we give up on trying to put western Europe back on its economic feet so that its people will have no cause to be tempted by the blandishments of communism, then our only recourse is to try to make them so impregnable in a military way that they are ready to withstand either invasion or armed uprising. Toward that end it is admitted that the billion and a quarter appropriated in this year's MAP bill was only a starter—just a token of the immense sums we must put up later. We have not seen any denial of Marquis Child's report that most of this first billion will be used up simply in re-equipping four already existing French divisions. If that is so, how much will be required to raise and arm the 40 new divisions we are told must be stationed along the existing frontier before France can feel "secure"? Not to mention the demands of our ten other Atlantic pact allies.

In this connection, it is worth noting that European and American ideas on what is involved in the MAP scheme seem to differ. Congress and the American public have been led to believe that the principal cost will be taken care of by shipping to the Atlantic alliance nations surplus American arms and war materials, thus reducing the whole business largely to a bookkeeping transaction. But the London *Economist* (November 19) protests against any such ideas. "It is not right," it says, "that Norway should be asked to receive American destroyers for a navy that has been equipped and trained on British lines." Nor for the French to be dependent on American arms. In other words, the United States must be required to rehabilitate and finance the market for the European armament industry. That's MAP, as seen from the other side of the Atlantic.

III

As certainly as Congress, when it reassembles next month, moves to cut Marshall plan aid, it must and will move to expand the MAP scheme. (That, it may be surmised, is why Field Marshal Viscount Montgomery is making his unexpected visit to Washington.) But to attempt to help Europe by pinching off economic aid and increasing military outlays will be to throw away our money and to flunk facing Europe's real problem.

Why will we be throwing away our money if we take it out of economic rehabilitation and put it into building European armies? Because there is no danger of a Russian attack on western Europe today. "Western Europe is, as far as we can tell, in no danger of falling within the Russian orbit." So the *Baltimore Sun* quoted Paul Hoffman on his return from Paris. Mr. Hoffman's verdict is that of the overwhelming majority of competent observers who do not have some personal military ax to grind. If Russia were to attack anyone in the near future, it would not be a nation in the west but another Communist state. And that is another reason why there is no present Russian military threat—Russia has her hands full trying to purge the Titoist heresy out of the Communist parties in her satellite states.

Within the last few weeks this has involved purging the deputy prime minister of Hungary, the acting premier and secretary general of the Communist party in Bulgaria, the ministers of finance, industry, public works and transport, the deputy foreign minister and the chief of the general staff in that same country, the former vice premier of Albania, the former deputy premier of Poland, and putting a Russian marshal in command of the Polish army and virtual command of the Polish cabinet. A "Titoist" purge is under way in the party in Finland and Norway; it is said to be coming soon in France; the Czechoslovakian foreign minister and chief delegate to the United Nations is reported to have a purge reception waiting for him when he goes home—if he does. With her hands thus full trying to restore discipline inside her own ranks, Russia is at present in no position to start a war in the west.

IV

Why will we be dodging Europe's real problem if we junk the Marshall plan in favor of an enlarged Military Assistance Program? Because the problem is economic, not military. It is essentially the problem of bread and butter for the 240 million people to whom we have given assurances of help. Arming these people won't protect Europe against communism until they believe that they have something worth fighting to defend. China should have taught us that. Giving work, shelter, opportunity for themselves and for the following generations—that is what will make them impervious to communist infiltration, and that alone. What is required if they are to be assured of

work, homes, opportunity? An integrated European economy. That is the very thing Mr. Hoffman says is required. It is the very thing that Barbara Ward of the *Economist* said was required two years ago when she wrote her *The West at Bay*—still the best book on today's Europe.

An integrated European economy requires the continued help of the Marshall plan. But it requires also that the Marshall plan shall be administered in consonance with its original intent, unimpaired by any military diversion of resources, manpower or interest. And in Europe it requires genuine economic collaboration by all the receiving nations, West Germany included. And unless much more convincing reasons can be given than any so far advanced by Sir Stafford Cripps and Mr. Bevin, Britain likewise must be wholeheartedly in the European collaboration. Only thus can France's fears that Germany will dominate a revived western European economy be allayed.

Here, then, is the decision with far-reaching consequences which Congress will have to make soon after it reconvenes. And here is the choice of future American policy to which the American people, who will have to abide by the consequences, seem so strangely indifferent. If the decision is to continue Marshall plan aid, with pressure kept on the European recipients to unite in one great producing and trading area, we can expect confidently to get somewhere in the next ten years toward solving the problem which makes Europe in its present state such a menace to peace. But if we choose to put our resources into military alliances and rebuilding European armies, we shall simply succeed in speeding up the arms race. Thereby we will hasten along a road which will lead either to impending American bankruptcy and consequent forced withdrawal from the effort to help Europe or to that most ghastly of all possible outcomes, another world war.

'Never Do Today—'

EDITOR THE CHRISTIAN CENTURY:

SIR: You may have heard of Dr. Freud's revelation that one of the chief reasons why so many adults are lop-sided and generally off the beam is that they had unfortunate experiences in early childhood. My researches in psychiatry have now reached the point where I can announce an extension of my colleague Dr. Freud's wisdom to the effect that one of the most harmful experiences of defenseless children is to have many proverbs and wise saws crowded down their throats before they have reached the age when they can say, firmly, "Fiddlesticks!"

One of the worst of these stultifiers of the mind is the solemn adage, "Never put off till tomorrow what you can do today." This old wives' fable is intoned, to the irritation and confusion of the child mind, on all occasions, from doing the arithmetic lesson to washing behind the ears.

There is, of course, a lot more wisdom to the proverb when it is stood on its head and made to declare, "Never do today what you can put off till tomorrow." That gives one something to live for and invests the future with mystery and surprise. Do it all today, and tomorrow is a dull blank. Of course, the "never put off" philosophy does go a short distance. The keen wit of childhood recognizes that in selected areas. A lollipop today is a lot better than a mythical one next Saturday. So, never put off taking a lollipop when it is handy!

But there are not enough lollipops of any sort in the world to make up for the deep joys of procrastination, one of the highest pleasures known to man. "To do or not to do"—that is the question that wears down the mind and soul and disposition. When the happy decision is made, "Let's put it off till tomorrow," the peace of God descends from heaven. And think of the problems it solves! Letters, for instance. Just put off answering your letters long enough, and you will not have to answer a tenth of them. It will be too late, and you are saved dreary hours of "In reply to yours of the 8th," and your mind can devote itself to higher things, such as playing Canasta or cleaning out the garage.

One thing in particular which many people do today when they should put it off till tomorrow is to make up their minds, finally and unchangeably, on complex and fluid matters. H. G. Wells, writing of his mother in his autobiography, says that she went to a finishing school and was "finished" at nineteen. After that, he says, her ideas rattled around in her head like hard marbles, never growing or changing, because they had no growing tips; they were marbles. Listen to some of your friends and see if you cannot hear the hard marbles rattling around.

In politics, how much would be gained if, instead of making up their minds as inflexibly as if they were poured concrete which has solidified, people put it off till tomorrow. Then they might hear from some of the outlying precincts which had not reported yet, and might get some new data for the agenda. For instance, some of the heavy thinkers, both inside the Pentagon building and outside, who are already fighting the next war and chattering about a "preventive war," might well put it off till tomorrow. Something might happen, worth keeping the books open for. The atomic scientist Leo Szilard said not long ago, "Maybe God will work a miracle, if we do not make it too hard for him." Could be.

Religion is a good field in which to put off till tomorrow the final fixation of ideas. Too many marbles are rattling around in too many brain boxes. The thoughts are not malleable; they have all been finished today, nothing has been put off. In Paul's epistles we can still hear the shrill cries of partisans who have done all their thinking today —"We are of Paul. We are of Apollos. We are of Cephas." The air is full of cries, "I am of Barth. I am of Kierkegaard." Perhaps there really is a Holy Ghost who keeps on speaking.

My confessor, the pastor of St. John's-by-the-Gas-Station, tells me he spoke at a theological seminary the other day. When he had finished, an excited apostle rushed at him with the question, "Are you a neo-orthodox or a liberal?" He answered, "I am an antitransubstantiationalist." That stopped him. Perhaps I had better stop, too.

Yours,

SIMEON STYLITES.

Living, or Partly Living

By Ruth Blackburn

WHEN CONGRESS recommitted the D.P. bill and delayed its passage, could it have been thinking of what that act did to thousands of homeless, helpless, often talented Christian people? What did it do to their hope, to their long tested courage? Here are excerpts from some personal letters recently sent to me. A D.P. pastor writes: "Hunger is not nice. No. But you must understand that the worst thing is this: to feel yourself not quite a person." A schoolteacher says: "I have just now lost much of my courage, my definiteness and expectation of a new life. Time means everything to us, and yet it means nothing, for we are sentenced to delay, waiting. We are living still in the unhappy circumstances which have surrounded us since 1945 and are consuming us." A D.P. university professor exclaims: "I only hope that somebody falls from the skies and takes us to America."

The thing Congress and so many Americans seem to have missed is that D.P.'s are people. They are in the main innocent victims of war. Some were taken from their homes and placed in Hitler's forced labor gangs in factories or on farms. Many lost their property when the steamroller of war ran over them or when their goods and land were confiscated by postwar regimes. Some are old Russian emigrés who fled from their homeland in 1917, settled in eastern Europe and then had to flee again for their lives.

I

Particularly unfortunate are the officers and men of the Hungarian army. Their country was forced to take sides in a conflict between two totalitarianisms that they disliked equally. With much to lose and little to gain, they fought with Germany and are therefore regarded as ex-enemies. They do not receive the basic subsistence from the International Refugee Organization and until last year were not eligible for emigration. Finally, there are the new refugees who continue to pour over the borders of Communist-dominated countries into the western lands where their lives, at least, are not in immediate danger. The largest number of these to reach the camps in recent months have come from Czechoslovakia—among them a great many teen-agers and young people who, as the result of some brash adolescent action, had to flee from their homes and families.

Many of the D.P.'s come from the intellectual or professional classes, though there are also many laboring people—truck drivers, farm workers, mechanics, domestic servants and so on. A group recently arriving in New York included an Estonian violinist who had been a forced laborer, a Russian count now trained as a cobbler, a small farmer who had lost his land to collective farming projects, and a Polish chemist who escaped by flight a death sentence imposed for writing newspaper articles against the Soviet regime.

It must be remembered that many of these people have suffered terribly, some of them for democratic acts and opinions. I met one beautiful young Russian girl who had seen her father burned to death in the town square for his anti-Soviet views. She and her mother managed to escape and get behind the German lines, where they washed latrines for the army for three years. During the bitter winter of 1945 they lived in a kindly German woman's coalshed until UNRRA put them into the camp, where they remain to this day.

Few people could bring anything out with them. Suitcases hastily packed for flight were often lost or bombed. I met several families who had lost children in the confusion of escape. One mother mourned a month-old baby, frozen to death in the winter weather. All have lost homes, possessions and friends, and are haunted by memories of a happy and seemingly secure past in their native lands.

II

From the International Refugee Organization these people receive shelter, food and clothing in the camps that have been set up for them. The first camp I visited was a barrack town built 16 years ago as temporary accommodation for Hitler's pilot trainees. It is set in a stark landscape of wasteland dotted by straggling pines. The wind whistles between the boards. Tin stovepipes and leaky roofs let in the rain. The sanitary arrangements are primitive and quite inadequate. There was one tap for every ten families. Overcrowding was shocking. While I was there I was the fifth person living in a room about twelve feet square.

People found it hard not to get in each other's way. If one person had a guest, the others stayed in their corners and left him the center of the room. If anyone wanted to wash, the rest politely buried their heads in a book. Even so, the crushing weight of other personalities constantly on top of you, day and night, year after year, is wearing in the extreme. Often it is dangerous to health. A couple with a small baby shared a room with a tubercular father, his wife and their four children.

I visited other camps, most of them disused barracks of the chicken-house type already described. Sometimes people were housed in deserted schools and in former concentration camps. People are still living in Dachau, within sight of the chimneys which used to belch out the smoke of human cremations. In these camps, bare and primitive in the extreme, people are trying to raise their children, keep their self-respect and hang on for all they're worth to the hope of a new life somewhere.

Food varies from camp to camp. The IRO food ration was originally set at the level of the German economy in the dark days of 1945—at about 1,200 calories a day. It has been raised since but it is still far from adequate. Typical meals are fish soup—a horrible mixture of fish, skin and a few vegetables—and a broth in which doughy dumplings and minute particles of meat float. D.P.'s whose camps are in the country so that they can have a little farm land are considered lucky. They can supplement their diet with vegetables and chickens, although occupation law tech-

nically forbids D.P.'s under IRO care to engage in agriculture. As always with those who have little, hospitality is warm and often genuinely sacrificial. I ate a meal of Hungarian paprika chicken which, I am sure, used up half my hosts' cherished poultry stock. And time and again I was obliged, over protest, to choke down a family's whole meat ration in one meal. "What I have, I give to my guests," is the rule.

It was not only in the matter of hospitality that I was amazed at what people had done with meager materials. The tiny crowded rooms had often been made into real homes. Newspapers were pasted on the walls to cover the cracks and discourage the wind. This smooth surface had been covered with white lime and flowers painted on it to make it look like wallpaper. One young couple living with three children in a room the size of a single bedroom in the average college dormitory had painted their walls a deep aqua and hung them with curtains beautifully crocheted of cheap white thread. The effect was as exquisite as the room was neat. The army cots provided for beds were disguised in various ways to look like divans. Girls clever with their fingers have made pictures out of scraps of material and their walls are hung with patchwork scenery, flowers, animals and children.

III

Practically all camps have at least one barracks which is used as a church, and larger camps may have two or three churches. I saw one camp, housing 6,000 people, which had a Protestant chapel, two varieties of Orthodox churches, and a Buddhist temple served by a magnificent old priest in a bright orange robe. In smaller camps Catholics and Protestants sometimes unite to decorate and keep up a common church. Most camps have schools, too—many of them of excellent quality, since they may be taught by ex-university professors. Svetlana, just out of high school, showed me a photograph of the graduating class and its teachers with as much pride as any young American displaying her yearbook. I hope there is a future somewhere for these hopeful youngsters.

Besides church and school, there are some possibilities for recreation. IRO has offered retraining courses in many skills. Voluntary organizations, within the limits of the funds available, have done excellent work and deserve increased support at home. The Y.M.C.A. has started Bible study groups in some camps, often providing the only Bible in a camp of several hundred people. It also furnishes equipment for football and basketball. The International Boy Scout and Girl Scout bureaus have done a fine job of starting troops in many D.P. camps, and have run summer camps to broaden the terribly narrow experience of children who have known nothing but barracks life. Almost everyone is learning English. I had the pleasure of helping an old lady of 76 with her homework for Lesson 19 of "English for Beginners." So strongly does hope spring in the human heart.

It must be remembered that only a small proportion of these people can get work of any kind under present economic conditions in Germany. This means not only that they lack the means to get better food and clothing, but that they feel unwanted and useless in society. As the pastor who wrote to me said, hunger and cold are uncomfortable, but it is worse "to feel yourself not quite a person," to be a parasite on the charity of foreign nations. "Can't anyone use me?" asked a partially crippled man, who had, however, run his own farm. "I'm strong. I can work. I want to be in the world again. Four years here is too long."

IV

To hunger, cold and unemployment is added fear—a fear the depth and horror of which we cannot imagine. Many of these people, remember, are here because they are anti-Communist. They live in terror of Communist revenge. In every camp I heard tales of spies and kidnappings, of people who "went back" and were never heard from again. The fear and the stories may be exaggerated, but they are very real to people "whose every bitter moment is caused by the Communists," as a recent letter said. One of the problems we will have in bringing these people into our country is to help them to overcome this fear and hatred, to forget some of the horror, and to see that East-West tension is a problem to be solved, not a situation to be exploded with force and violence. But we can hardly expect them to be anything but frightened and violent while they live only a few hours from the iron curtain.

A further source of frustration is the uncertainty about immigration. I know very well how their hearts must have failed when the recent D.P. bill did not go through. In any case, some unhappy people cannot emigrate under the present act. The family may have a tubercular father or a mentally deficient child. They must either go without him or stay behind with him—a terrible decision. The blind and handicapped cannot go. A student over 26 whose studies have been interrupted by war and its aftermath cannot go under any student scheme.

No one wants the old people. They are the saddest of all, for they have often lost home and family, and hope as well. New Zealand, as a fine gesture, took a thousand of these old people, and Norway a thousand blind. But this magnanimity has not been imitated by America. It could be and it should be. How can I forget old Colonel Szabo and his wife, both over 80, begging me to get them into the old people's home? Or Itsvan Raska, blind but skilled in all the crafts of the sightless? Or Elek Buki, coughing his heart out beside his four little children? What is to become of them? God only knows, and he cannot work without us.

V

Even for those who are eligible for immigration, the frustrations and delays in the immigration machinery as now set up are enormous. Each family must have an "assurance," and there are not nearly enough assurances to go around. Recently assurances for 15 persons came to a camp of 800. For the lucky ones who get assurances there is the agony of the five-stage "processing." That includes two medical examinations and a rigid exploration of the history of every member of the family, to sift out those with "undesirable" politics or even minor criminal records. I knew one man who was sent back from the port of embarkation because the immigration doctor thought he was tubercular. He was not, and the hospital cleared him, but meanwhile his assurance went to somebody else. A woman was sent back for a technical crime. She was Polish, but

had declared herself German in order to get her husband out of concentration camp. Because of this detected "lie" in her record she was declared ineligible for emigration.

VI

I cannot emphasize enough that there *are* eligible thousands of D.P.'s who have no assurances, people of courage and talent who only need a chance of freedom to give their talents to their new countries. Here are a few samples:

Istvan Erdecky has a double doctorate in law and economics, and was a part-time lecturer in his home university. When war swept over his country he put his wife and family in a truck and drove off ahead of the armies. He had no special plan, but he got edged into Germany; and when the war was over he was put into a camp. He does not dare go back because he is known to have lectured against totalitarianism. He and his family of five live in one small room. He has painted not only imitation wallpaper on the walls, but even pictures and a flower frieze. He has partitioned off a "children's corner" for his two little girls where there are shelves of wonderful wooden toys made by a loving father. Mr. Erdecky is a mature and fine person. He talked to me at great length and with real insight about the problems of American democracy. He has a real contribution to make, perhaps in the field of international relations, but of course like all D.P.'s he is willing to do any kind of work. He could not do heavy manual labor, for he does not have the strength.

Nicolai Bulatsel and his wife Marina were both elementary school teachers. They have two small children and are a superior, industrious family, happy with each other and with other people in the camp. The husband is an enthusiastic member of the camp dramatic group. They are willing to do any kind of work.

Nicolai Samygin is a university graduate, an engineer and draughtsman by profession and an artist by talent and conviction. In the four years he has been in his camp he has produced three or four plays every year and painted the most original backdrops for them. He and his charming and vivacious wife and their little boy and girl live in a tiny but beautifully decorated room in one of the most depressing barracks I have ever seen. His paintings cover the walls and he has made a treasure chest for the children's toys. Every care has been lavished on this packing case of a room to make it a real home, and the parents' relations to each other and to the children are very lovely. Mr. Samygin himself has a rare combination of tact, strength of purpose and charm. This is a family that any community should be proud to give a home to. They need it and would repay it tenfold.

VII

I believe that the great majority of these people will make excellent citizens. They are democratic and know, in a way we cannot, what it means to suffer for one's convictions. They are family-loving, and have kept love and tenderness alive under extremely trying circumstances. They are industrious. Their gardens and sewing and carpentry in the camps, their eager learning of new crafts and new languages, show that. They have kept their self-respect to a really miraculous degree, as is evidenced not only in their deep desire for independence, but in all sorts of little ways—well laundered if poor clothes, pretty pictures, well groomed hands, and a lively mutual helpfulness and courtesy.

On the other hand, it would be foolish to idealize them. They are people like you and me. They have been subjected to long continued pressure, frustration and unemployment, which has naturally made some of them edgy and difficult. Some are a little naive about America. They expect more sunshine, more orange groves and more democracy than we really have to offer. Here is where our Christian tact and forbearance come in. We must understand why they feel the way they do, and help them to make an adjustment which experience has proved they are capable of making. After all, people who have stood up under what they have had to endure must have considerable powers of adaptation.

The D.P.'s are people. They are living, or partly living, in this way four years after the war ended. Many of them are kept alive by the hope that some church person like you will give them a chance. They know that their chance of a new life instead of a living death depends on you and upon their ability to convince our officials that they are "desirable" aliens within the narrow meaning of the law. Try to imagine that you wrote the words quoted at the beginning of this article. Then go tell your congressman to enact a more merciful D.P. bill early in 1950. Help your local church to help Church World Service in its attempt to find homes for these new pilgrims to our land of promise.

VERSE

Interim of Darkness

NOW PEACE stands in the market place,
Beneath an ominous sky.
Confusing darkness falls apace
(Old shadows of Versailles),
Shadows which fill a skull-marked place,
Where nations crucify
A Galilean on whose face
The light begins to die.
O who will end war's black disgrace?
In one world-girdling cry,
All men of every creed and race
Must answer, "I, and I."

CHRISTIE JEFFRIES.

Bird Song in Winter

LOST? Caught in winter? Music over snow.
Was it so planned, or some divine mischance?
Over fixed ice, the lightly lifting flow;
Through rigid silence, liquid sound of dance.
So comes all benediction—out of place
And out of season. Grace
Not due and thereby loved the more.
"Behold, I send my messenger before . . ."

EDITH LOVEJOY PIERCE.

Roads that Lead to Rome

By Winthrop S. Hudson

NOT ALL ROADS lead to Rome, but there are several roads that do. Conversions to Roman Catholicism have been well publicized in recent years. When they are discussed it is frequently assumed that the converts all traveled the same road. The conversions are attributed to a desire to escape the world and to find release from a sense of personal responsibility for it. Adrift on tempestuous seas and having no real anchorage of the spirit, these people are said to turn to Rome because it offers them a calm harbor and a secure mooring. What could be more reassuring to the uncritical than the claim of the Roman pontiff to have the future firmly in hand—a claim made more convincing by the medieval magnificence with which he has been surrounded and by the millions throughout the world who give him their allegiance?

The retreat of the "spiritually emancipated" has, to be sure, been one of the roads leading to Rome. Many people are finding the world too rugged for them to attempt any longer to face it with the resources they know. Some want to shift the load entirely. But that this is by no means the only Romeward road is made clear in a recent book, *The Road to Damascus,* edited by John A. O'Brien, which contains the spiritual autobiographies of fifteen converts to Roman Catholicism. The fifteen traveled almost as many paths, and the accounts of their varying pilgrimages are exceedingly revealing.

If it is true that the converts traveled by diverse routes to Rome, it is also true that the story of any one of them points to several converging influences which pushed them forward toward the final step of submission. This is most evident, perhaps, in the account of former Senator Robert F. Wagner. Family, friends, clergy, and political concerns all contributed to his ultimate conversion.

Converging Roads

Senator Wagner describes the story of his conversion as "a very simple one." Reared a Lutheran, he had severed his connections with Protestantism by the close of his college days, and ever thereafter circumstances seemed to be "persistently edging" him into the Roman fold. The most important single influence in this direction was his wife; he reports that she "is, no doubt, the reason I am a Catholic today." Until her death she prayed constantly for his conversion, and to her prayers were added those of his son and of his friends.

The lay witness in Roman Catholicism is occasionally minimized. In the conversion of Senator Wagner, as well as in that of most of the others whose stories are related in this volume, it played a significant role. Two nights before his marriage, Al Smith urged Wagner to do it right: "Do yourself and Margaret a favor. Become a Catholic before you marry." Again and again in the years that followed, Al Smith continued to press the matter upon him. "Isn't it about time that you did it?" he would say. "My prayers ought to be answered soon." In similar fashion, other friends, including his confidential secretary, labored with him and prayed for him.

Equally important seems to have been the influence of the clergy. On numerous occasions when some of Wagner's political activities were under attack, prominent members of the clergy would be on hand to defend him, lend their encouragement, and interpret his activities in the light of the social philosophy of Leo XIII. "I remember Cardinal Hayes patting his hand on mine one day after a vicious attack on my 'radicalism' had been launched in a prominent editorial, saying, 'Senator, don't give up. You are doing God's work.' Certainly I would be less than human if all this didn't leave its mark."

No stone was left unturned to effect Wagner's conversion. An audience was arranged with Pius XI. Msgr. Robert F. Keegan kept in particularly close touch with the senator, explaining "things difficult to understand." It was Msgr. Keegan who visited him in the hospital in 1946, when Wagner was seriously ill, and received his request to be baptized. Since the senator had forsaken the church of his father at an early age, the remarkable feature of his turn to Rome is that it was so long delayed. It took place in his seventieth year.

The prayers of wife and children, the articulate concern of friends, the alertness of the clergy, the appeal of an integrated social philosophy, the comforting assurances he received when facing death—these are some of the paths that brought Senator Wagner to Rome.

Sentimental Journey

For Frances Parkinson Keyes, the road to Rome was largely a sentimental journey. In the beginning she had gone to a Roman church to pray because she could find no other church open. She wanted to give thanks that a serial story of hers had been accepted, and for being "able to earn the money to pay for the pretty dresses and chic hats I had bought." The gloom and grandeur of the Toledo cathedral impressed her, as did the candle-lighted beauty of a Christmas Eve mass in Manila. More impressive still was the fact that a Roman church was really the house of God, sheltering on the altar "his very presence." Then, too, the universality of Rome filled her with admiration. "No matter where you go," she was told, "you will always find two gentlemen: the British vice-consul and the Catholic priest. If you get into any kind of jam, go to one or the other. He will be able and glad to help you."

On the one hand, she was attracted by the "essential joyousness of Catholicism." No "reasonable pleasure was in itself an evil thing" and the "enjoyment of life . . . was regarded as natural and desirable." On the other hand, the "basic decency" of the Roman church impressed her. It never compromised. "In the midst of a confused and chaotic world it remained steadfast in its attitude, not only toward the famous Seven Deadly Sins, but toward degeneracy and depravity in any form." The attitude of

the Roman church "made me realize, more than any one thing, that the old standards were not all gone."

Above all, convents and cloisters seem to have had an irresistible charm for Mrs. Keyes, reminding her of the saints of bygone days and exuding a quiet serenity. The radiance of the soft-spoken sisters at Lisieux in France and the sanctity and gentle wisdom of their bishop completed both the picture and the process of conversion. No longer was she "a stranger within the gates, or a guest courteously received."

The Road of Travail

Clare Boothe Luce frankly admits her difficulty in "telling all" with regard to her conversion, and at times she gives the impression of consciously evading significant details. She does speak, however, of an "unusually unhappy and bitter childhood," and her constant emphasis is upon pain, grief, sorrow and anguish as the gate through which most converts enter the Kingdom. "Conversion," she found, cleansed her heart of "much of its bitterness" and spelled out for her a sense of forgiveness, reconciliation and release.

Much more specific is the story of George B. Harrison, a college professor. He and his wife had been at odds with their world for many years. He disagreed with the "modern" pedagogical assumptions of his academic colleagues. His wife had migraine headaches which did not respond to psychiatric treatment. Both had been estranged from the Church of England by the treatment meted out to Harrison's father-in-law, an ill paid curate who was ejected, after 23 years of faithful service, when the rector appeared to claim his "living." Personal tragedy struck with the death in the war of the Harrisons' two sons. They moved to Canada after the death of the first son. "No one attempted to attach us to any church," he reports. "Indeed, in three and a half years no minister of religion of any denomination ever came near us." Then the second son was killed. Within ten weeks they had turned to the Roman church for comfort and solace. Perhaps it was a final act of rebellion against the world they had known, but it was a rebellion that brought them peace of mind.

The road for three of the converts led through Anglo-Catholicism. Each was ultimately compelled by the logic of the Anglo-Catholic position to acknowledge that no church could claim to be the custodian of divinely revealed truth and divinely established sacraments without a final arbiter who could speak clearly and definitely and infallibly.

From Moscow to Rome

As with Elizabeth Bentley and Louis Budenz, the road to Rome for Douglas Hyde led through communism. He had turned to communism as the great hope for uniting the world. In time he became editor of the London *Daily Worker*. With the ending of the war, he grew disillusioned. "Instead of uniting the human race," it became apparent that "communism was dividing it both horizontally and vertically." But, he acknowledged, "you can't spend all those years working, thinking, living as a communist and come back just as you set out." Perhaps this was the reason that he turned to an equally authoritarian organization as an alternative hope for securing the unity of mankind.

Gretta Palmer, free-lance journalist and daughter of a mixed marriage, was also disillusioned by the war. She suddenly discovered that "mankind was not getting along as well with its job of perfecting itself as I had hoped." Her interest in religion was zero until she saw "The Song of Bernadette" on the screen. It suggested a clue to the secret which might "enable all of us, here and now, to become happy and whole forever." Interviews with Msgr. Fulton Sheen completed the journey back to the church into which she had been baptized as a child.

Fulton Oursler's story is somewhat the same. Although married to a Roman Catholic, his interest in religion was wholly negative until the day when "nazism offered its hand, stained with the blood of the Jews, and received the clasp of communistic Russia." To him it seemed evident that a final struggle was at hand. "No man with eyes to see and ears to hear could mistake the fact that one great and simple moral issue must sooner or later confront the world." And so, "by the grace of Almighty God, I became a member of the Roman Catholic Church."

They Need Not Lead to Rome

There are important lessons to be learned from these accounts of spiritual pilgrimage—lessons of spiritual needs that must be met and dangerous temptations that must be avoided. But there are at least three incidental observations worth noting and pondering. In practically all the accounts, three factors keep reappearing: the alertness of the clergy in identifying and dealing with individual spiritual needs, the effective role of lay witness, and the importance of literature available to and directed toward those outside the fold. Do not minimize your work, the Bishop of Lisieux told Frances Parkinson Keyes. "The printed page reaches thousands who can be reached in no other way. The spoken word reaches thousands more. Testify to the faith that is in you. Let your light so shine before men." If more of us take his words seriously and emulate his sensitive concern, many of the roads we have mentioned need not lead to Rome.

Not Unto Us

NOT unto us, not unto us!
All praise be unto Thee.
For all the gold our coffers hold
Is thine, from sea to sea.

Not unto us the glory, Lord,
For power on sea and land.
Thine be the praise who set our ways,
Who guideth with thy hand.

Not unto us the laurel crown
Though name and fame be ours.
Without thy aid all lowly laid
Would be our vaunted powers.

Not unto us, not unto us!
Upon thy will we wait.
Through all the days thy name we raise
Who made our nation great.

THOMAS CURTIS CLARK.

DECEMBER SURVEY OF BOOKS

A Philosopher's Faith

THE SEARCH FOR LIFE'S MEANING. *By Alfred G. Fisk. Revell, $3.00.*

THE CLEAVAGE between idealism and materialistic naturalism is the subject matter for this book by a professor of philosophy at San Francisco State College. Dr. Fisk has done an excellent job of setting forth the issues in dispute: whether this is a universe of order and rationality, or a chaos of spots and jumps; whether design and purpose are objective, or whether this is "an accidental collocation of atoms" devoid of meaning and purpose; whether values are objective and inherent in the universe, or whether the universe is blind to good and evil; whether there is Mind or God at the core of reality, or whether matter is omnipotent.

After setting up the arguments offered by the materialistic naturalists (chiefly Bertrand Russell), he carefully marshals evidence and authorities in support of the idealistic position. Although at times one feels that the materialists didn't get all their innings, one admires the skillful handling of fact and reason that is compelling in its logic for idealism.

Readers should be reminded of the danger of believing that we have accomplished something when we have found a few scientists who believe in God. Yet one may be grateful that Dr. Fisk did not quote churchmen or "orthodox" idealists to establish his case against materialism. Particularly heartening were the statement of Elmer Davis that modern science comes nearer to abolishing atheism than to abolishing God (p. 103) and the figures quoted by Millikan telling of the increased interest of the younger scientists in religion and in the churches (p. 104). The author says that he refers to the scientists "not with the conviction that they are the final authority concerning things religious; it is only to show that one can be scientific *and* religious."

The discussion of the problem of evil is brief and to the point. Although Dr. Fisk implies that he disagrees with Brightman's concept of the finite God, a rereading of Brightman's position in *A Philosophy of Religion* indicates that their arguments and conclusions are similar. Fisk's theistic hypothesis that God "may arrange the universe in such a way that evil inevitably occurs" could easily fall within Brightman's concept of the Given. Fisk wisely goes beyond the intellectual "solution" of the problem of evil by referring to the practical answer that must be made by people facing trouble. One feels, however, that he does not go far enough. He stops with Job's insight that the bafflement of the problem falls away when we have faith in a "loving, ever present God." He should have gone on to the New Testament's insight that with that faith it is possible to transform tragedy into triumph.

The discussion of freedom and immortality is thorough and satisfying. So is the development of "man's response" in the last chapter. The author says: "If the conception of God represented by this book is at all sound, religion should be neither burden or obligation on the one hand, nor, on the other, merely a matter of heavenly insurance or earthly advantage. But religion is fellowship with God, it is relating ourselves to him, companioning with him in all the experiences of life. It is putting ourselves at God's disposal, allying ourselves with his purposes."

One obvious omission from the book is any reference to Lecomte du Noüy's *Human Destiny*, which plows through this same field. A review of the notes indicates that there are no references to any sources published after 1941. This book is undoubtedly the fruit of meeting the questions of earnest and seeking college students. Its answers are concise and to the point. All who are challenged by the materialistic culture to make their religious faith real, reasonable and vital can read and use this book with profit.

ROBERT W. MOON.

Our Times

A WORLD HISTORY OF OUR OWN TIMES. *By Quincy Howe. Simon & Schuster, $5.00.*

BETTER KNOWN as a C.B.S. radio commentator than as a historian, Quincy Howe is writing the sort of book which goes to prove that a serious journalist can provide the most useful kind of contemporaneous history. This volume only starts the record of this century. It covers the years through the First World War, and will be followed by at least two more to bring the story to 1950. It attempts to do for world history during this period what Mark Sullivan in *Our Times* and Frederick Lewis Allen in *Only Yesterday* did for briefer portions of the American record. The result is highly satisfactory. Mr. Howe is producing a balanced yet inclusive history which makes good reading and will make an unusually valuable reference book.

This opening volume in the projected trilogy naturally starts with the general feeling of self-congratulation and confidence in which the 19th century closed. But Mr. Howe shows that there were dissenters. For example, the Victorian poet and diarist Wilfrid Scawen Blunt, who saw the old century out in these terms: "All the nations of Europe are making the same hell upon earth in China, massacring and pillaging and raping in the captured cities as outrageously as in the Middle Ages. The Emperor of Germany gives the word for the slaughter and the pope looks on and approves. In South Africa our troops are burning farms under Kitchener's command and the queen and the two Houses of Parliament and the bench of bishops thank God publicly and vote money for the work. The Americans are spending fifty millions a year slaughtering the Filipinos; the King of the Belgians has invested his whole fortune in the Congo where he is brutalizing the Negroes to fill his pockets. . . . The whole white race is reveling openly in violence as though it never intended to be Christian. God's equal curse be on them all. So ends the famous 19th century in which we were so proud to have been born."

From that start, the story of the century runs, deviously but clearly, to the catastrophe of 1914-18. The most tragic figure in Mr. Howe's account of the coming of that war is Sir Edward Grey; the most important historically the first of the "world messiahs"—Woodrow Wilson and Lenin. There is no keener analysis and no better writing in the book than Mr. Howe's treatment of these two. Unless it is his demolition of Theodore Roosevelt and the Kaiser. His attitude toward T. R. is summed up in his comment on the 1912 presidential campaign: "The Republicans nominated an honest man on a dishonest platform; the Progressives nominated a dishonest man on an honest platform; the Democrats nominated an honest man on an honest platform."

Mr. Howe brightens his text with numbers of little known but not irrelevant incidents. Did you know, for example, that when William James was asked by a Harvard student to recommend a promising career to a young man of wealth and ambition, he suggested that he establish a newspaper or, better yet, a chain of newspapers? And that the student took the advice, and that his name was William Randolph Hearst? Or that Admiral Jellicoe assured Admiral Sims, after the United States had entered the war, that there was absolutely no way in which to stop the German submarines from winning the war, but that Lloyd George insisted on trying out the convoy system in the face of admiralty opposition and despair?

It would be too much to expect that a work of this scope should not be marred here and there by minor misstatements of fact. McKinley, for instance, was not a senator (p. 118). Root did not replace Taft as secretary of war; it was the other way round (p. 200). But it will be easy to correct such slips in later editions. And they detract nothing from the book's permanent worth. Permanent, that is, in the sense that it should still be a respected source on the half-century just closing when the full century has completed its term.

PAUL HUTCHINSON.

Sources of Pietism

MENNONITE PIETY THROUGH THE CENTURIES. *By Robert Friedman. Mennonite Historical Society, Goshen College, Goshen, Ind.*

NOTHING is more elusive in church history than the connections between the periodic offshoots from the main stalk. Were the Anabaptists, for example, in any way derived from the Waldenses? Again, did the Quakers, Congregationalists

and Baptists receive any impetus from the Anabaptists? And so on. The problem of this book is to know whether German pietism was at all derivative from Anabaptism. The contribution of the work is the discovery of many more contacts than were hitherto known to exist, both of a personal and of a literary character. The points of connection were all the more close because pietism constitutes the temptation of Anabaptism, namely, substitution of a warm devotionalism for an outward witness against the established order.

Pietism itself does, of course, withdraw from an institutionalized church; but it does not, like Anabaptism, dissociate itself from a secularized society. Hence pietism is one of the most congenial forms of accommodation for an Anabaptism grown weary of witnessing. The book is extremely rich in concrete data and gives a very detailed picture of Mennonite devotional literature both in the Old World and in the United States. ROLAND H. BAINTON.

Knowledge and Reality

EXISTENCE AND INQUIRY. *By Otis Lee. University of Chicago Press, $4.00.*

THIS BOOK, which as the author admits is an ambitious one, was written with the purpose of showing how a theory of inquiry may be constructed to correspond with our contemporary view of reality. Prof. Lee sets about his task by reviewing some familiar doctrines and positions within the history of Western thought, not seriatim but in comprehensive and critical fashion. Ancient and medieval philosophy, he holds, developed a method of analysis which served as the basic pattern of inquiry. Modern philosophy, having made the discovery that process is real, revised this method and substituted that of dialectic, both idealistic and materialistic in type. Contemporary philosophy, which Prof. Lee describes in terms of pragmatism, receives an especially careful and penetrating treatment. He feels that pragmatism's theory of existence is more fruitful than its theory of inquiry, and suggests in his last chapter how the latter may be supplemented and corrected.

This is philosophy in the grand style, though it never becomes grandiose or pretentious. To this reviewer the most notable features of the book are: (1) the profound discussion of "negation" (pp. 109-29) as a "double process that separates and unites elements"—this is quite in the spirit of Plato's Sophist, one of the great treatments of this difficult yet important theme; (2) the description and evaluation of the two-logic theory (though here one wishes Bergson had been more fully treated); and (3) the account of the origins of pragmatism, which leaves little to be desired by way of accurate summary of a varied set of conditions and motivations. In each of these cases, Prof. Lee's fairness, conscientiousness and originality come to full expression.

Existence and Inquiry is a posthumous book. It gives much evidence of the effectiveness of its author's teaching powers, but still more evidence of his remarkable gift for synthesis and sympathetic penetration. American philosophy will be poorer for his untimely death, but will take courage from his own genuine and growing wisdom.

ROGER HAZELTON.

Christian Foundations

CHRISTIANITY AND CIVILIZATION. *By Emil Brunner. The Gifford Lectures for 1947. Part I: Foundations. Scribners, $2.50.*

JUST BEFORE the First World War, in which he was killed, a young English philosopher, T. E. Hulme, published a small book entitled *Speculations,* in which he advanced an idea which has now become widely current among analysts and critics of modern civilization. Prof. Brunner's Gifford lectures delivered at the University of St. Andrews, in Scotland, are reminiscent of this illuminating idea.

Hulme's thesis—to state it first in my own words—was that every civilization rests upon a body of unconscious or subconscious presuppositions about the nature of the world and of human existence, and that it is these presuppositions which explain and fundamentally determine a civilization or culture. These presuppositions are, for the most part, taken for granted; they are rarely brought out into the light for critical examination, but lie in the background of all conscious thought and belief and determine the standards and institutions of a civilization. They are like windows through which we look out upon the world of reality. We hardly are aware of the windows, but we see all things *through* them. Hulme expresses it thus:

> There are certain doctrines which for a particular period seem not doctrines, but inevitable categories of the human mind. Men do not look upon them merely as correct opinion, for they have become so much a part of the mind, and lie so far back, that they are never really conscious of them at all. They do not see them, but see all things *through* them. . . . It is these doctrines felt as *facts,* which are the source of all the other more material characteristics of a period.

This profound insight reappears in Prof. Brunner's lectures. He has set for himself the task of stating the relation of Christianity to civilization and finds that the saving power of Christianity in the social and cultural order can come to its full fruitage only when the Christian truth about the world and about man passes down from the level of conscious belief or opinion to the substratum of the collective mentality and becomes, to use my own figure, the window through which all things are seen.

This, obviously, is a radical thesis. It takes Christianity seriously. It places the Christian faith above all other forms of "truth," whether religious, scientific or philosophical. It claims an absoluteness and finality for the Christian revelation of the nature of the world and the meaning of man's existence. In doing so, it comes into conflict with science or philosophy or other religions when any of them claims to be an ultimate and adequate basis for civilization.

The author wholeheartedly accepts the findings of modern science and recognizes the values of philosophical speculation. But he contends that if science reduces the world to a process, as it may rightly do for its own scientific purposes, it may not claim that the essence of the world is process. And if it reduces man to his functions, as, again, it may do for its scientific purposes, it may not claim that man is merely the sum of his functions.

Christianity affirms that the world has meaning beyond its processes, and that man has meaning beyond the coordination of his functions. This meaning is not discoverable by scientific method or by philosophical speculation. It is given only in revelation, on the initiative of God, in the Hebrew-Christian community which apprehended, as no other people in history has apprehended, the revelatory significance of the mighty acts of God in history. This revelation, which was given in history, is mirrored in the Bible.

In this book, which is to be followed by Vol. II of his Gifford lectures, Brunner lays the foundations upon which a Christian civilization must be based. He names nine fundamental concepts concerning which Christianity claims to have the final word. They are the concepts (1) of being, (2) of truth, (3) of time, (4) of meaning, (5) of man in the universe, (6) of personality, (7) of justice, (8) of freedom, and (9) of creativity. To each of these he devotes a chapter.

At first glance it is obvious that these are the precise concepts with which philosophy has always been concerned. But philosophy, working always with the instrument of man's rational cognition, has reached many divergent and often contradictory conclusions with respect to the problems posed by these fundamental concepts.

Brunner maintains that the Christian faith alone, which rests upon revelation, carries the ultimate solution of these problems. He would not, I think, affirm that this solution is itself given by revelation. But the world outlook, or *Weltanschauung,* which emerged in the Christian revelation, carries within it, either implicitly or as presupposition, the ultimate answer to the questions which philosophy tries to answer. It is the business of a theology which accepts the Christian world view to make explicit for man's understanding the implications of this Christian world view. The nine concepts which I have listed above constitute the subjects upon which Brunner, as a Christian theologian, undertakes to formulate the implications for rational thought to which a Christian is committed.

The key which opens the door to the entire range of these subjects is the Hebrew-Christian concept of God as Creator. The problem of Being, that is, the nature of reality, cannot be answered in terms of a realm of ideas (idealism), or of the cosmos itself (materialism or naturalism), or of man (humanism), because the concept of

Creator requires that true and primary reality or being belongs only to God. Yet the objective world is not unreal, it is not mere appearance. But its reality is secondary and dependent—dependent on the creative and sustaining will of him from whose hands it came.

Brunner then asks the question: What is truth? For this question Christian faith alone has the ultimate answer. If God is the primary reality, then the Word of God is the primary truth. The author makes a distinction between "God-truth" and "world-truths." The former is God himself in his self-communication to man in the "divine-human encounter." The latter is scientific knowledge—world knowledge. It is a tragedy, says Brunner, that this distinction has not been kept alive and carried through. Because the church confused the two kinds of truth and resisted the earnest pursuit of scientific investigation, science turned against the church and claimed for its own truth "the monopoly of all knowledge." The consequence of this absolutization of science—its practical deification—is seen in the chaos of the modern world. We must "give to science what belongs to science and to revelation what belongs to revelation."

What is the meaning of man's life? Can it be found in history or enunciated in philosophy? Is the idea of "progress" an answer to such questions? No, says Brunner. The meaning of human existence is not inherent. It comes from outside, by revelation of the Creator's purpose in having given existence to man. The Christian gospel is the good news of the meaning of man's life. It is not a mere *theory* of meaning, but the revelation of a meaning that defies all rational attempts to find a consistent theory of meaning in the contradictions of history.

In defining man's place in the universe, Brunner rejects every attempt to reduce man to the level of all other creatures of nature and, on the other hand, every attempt to invest man with a "divine spark." Man is not God; he is not divine. He is God's creature, and there exists between him and his Creator the same dualism that exists between the Creator and the rest of his creation. But man is distinguished from all other creatures by the fact that he alone is created in the image of God. This *imago Dei* "does not imply any divine spiritual substance in man, but only his special relation to God." And this relation to God is defined as the capacity to respond to the calling of God and the responsibility for the nature of his response.

Is man then free? Here Brunner yields much ground to determinism. Without surrendering the Christian belief that man has received at the Creator's hands dominion over God's other creatures and is superior to subhuman nature and the physical world—"his aboriginal freedom"—Brunner concedes that man is free only in a limited sense, since he is a creature. His place in space and time limits him. His being bound to a physical body limits his freedom. Where, then, does his true freedom lie? It lies, paradoxically, in his dependence—his dependence upon God. Freedom is not to be equated with independence. Man is the more free as he is the more dependent. "The maximum of dependence on God is the maximum of his freedom." To resist this dependence on God is to fall into slavery. He is free insofar as he does not determine himself, but lets himself be determined by God.

I have been able to touch upon only five of the nine major conceptual implications of the Christian faith with which this book deals, and which Brunner holds to be the foundations of a Christian civilization. These, I believe, would meet specifically the requirements of Hulme's thesis to which I referred at the beginning. What Hulme called "certain doctrines which seem not doctrines but inevitable categories of the human mind," and what I call the Christian *Weltanschauung*, Brunner calls "culture-transcending presuppositions." A Christian civilization can hardly be said to exist where these Christian beliefs are held as mere doctrines or opinions on the surface of society while that society derives its cultural orientation from the deeper level where non-Christian and anti-Christian presuppositions prevail. The ultimate aim of Christianity in discharging its responsibility for the character of civilization is to achieve a total reorientation of man's outlook upon the world and human life by supplanting with its own fundamental presuppositions all other presuppositions—materialistic, naturalistic, idealistic, humanistic—in the background or substratum of the social consciousness.

Nothing less than this, I might add, should be the aim of a sound "social gospel." For the lack of such a theological conception of its task, the social gospel in modern Protestantism has failed to win a wholehearted response from the churches. The Christian world view—its *Weltanschauung*—is more than the possession of an elite community; it is the ultimate and absolute truth about the nature of the world and the meaning of man's life in the world. A civilization can rightly bear the Christian name only when its institutions and culture are determined by this Christian outlook upon all things. We shall watch eagerly for the appearance of the second volume of Dr. Brunner's lectures.

CHARLES CLAYTON MORRISON.

The Jew in America

PILGRIMS IN A NEW LAND. *By Lee M. Friedman. Jewish Publication Society, $4.00.*

MR. FRIEDMAN, who is the president of the American Jewish Historical Society, has established himself as an authority in the field of the history of the Jews in colonial America with his earlier volumes on that subject. It is not surprising, then, that this new collection of 28 historical essays on the role of the Jew in American life should be at its best in its treatment of the 18th century Jew. Mr. Friedman's extensive researches give us a much more credible picture of the Revolutionary patriot Haym Salomon than that customarily drawn by historical romanticizers. It is at the same time a no less creditable one of "freedom's financier." The discussion of Cotton Mather's abortive attempt at publishing a history of the Jews is amusing and revealing. The brief sketch of the Touro Synagogue at Newport is perhaps the best of its kind to have appeared in recent times.

When, however, Mr. Friedman leaves the 18th century he does not fare so well. Some of the material chosen for the later essays in the book does not seem to be of sufficient import or importance to have been included. While one expects the personality of the author to appear strongly in any essay, Mr. Friedman at times abandons his role of historian and takes on the mantle of preacher. One cannot take exception to the message of his preachments; it is simply that they do not seem to belong in a serious historical work.

The chapter on the influence of Yiddish on the American language is not long enough to cover the subject nor revealing enough to stimulate intellectual curiosity. Some of his examples, too, seem particularly infelicitous. One might take exception to his citation of Werner Sombart as his authority in the field of Jews and capitalism. Certainly there would be many who would question the author's hypothesis on the economic evolution of the Jew.

For those who prefer the byways to the highways of history, Mr. Friedman's book will undoubtedly be refreshing. But then Herodotus was always better reading than Thucydides. IRVING J. ROSENBAUM.

For Freshmen and Others

THE PSYCHOLOGY OF DEVELOPMENT AND PERSONAL ADJUSTMENT. *By John E. Anderson. Henry Holt & Co., $3.25.*

CURRENT literature coming out of psychology presents a strange pattern. At one end are the reports of the experimentalists. These are invariably meticulous and restrained. They tell us, for example, that "a frog will strike repeatedly at a fly that is surrounded by sharp points, even though the frog's tongue is impaled," or that "toads simply refuse to snap at a motionless mealworm." But they do not tell us what conclusions follow from these intriguing bits of information. For conclusions we must turn to a completely different outlet of psychology, the clinical, which is currently spewing forth a flood of self-help books. Here conclusions are a dime a dozen—slick admonitions as to how to make one's first million, have a happier home, raise successful children or live confidently.

What is likely to puzzle the layman is how psychologists get from their experiments to their conclusions—from frogs to confidence, say, or from toads to happiness. As James Colvin recently suggested, it looks as if psychologists must have some secret

code book for distilling helpful conclusions from random facts. Either that or a Psychologists' Committee to Coordinate Otherwise Dissociated Findings.

The merit of John Anderson's book lies in his steady effort to hold together the experimental and clinical aspects of psychology. He frankly tries to be helpful. But he never gets far from the findings of psychological investigation. Advice is always rooted in fact.

The result is a book as unexciting as it is thorough. The reader will find nothing revolutionary in what Mr. Anderson has to say. What he will find is a solid summary of the essential information psychology has accumulated about the body and the nervous system, the learning process, motivation, emotions and attitudes, social behavior, adjustment and the main kinds of maladjustment, and what is involved in adequate adjustment to college, old age, vocation and family life. (The discussion of the family, by the way, yields the most engaging definition in the book: "A family is a state of anarchy bound together by affection.")

The book is based on the author's lectures at the University of Minnesota and is written as a text for college freshmen. As an introductory text it is excellent. Mr. Anderson bends over backwards to speak intelligibly to freshmen, and succeeds. Unfortunately his simplicity is not a clear gain. It is achieved at the expense of brevity, so that the result is a long book (675 pages) which, for the mature reader, is often tediously slow-moving and obvious.

Even so, the adult will profit from reading this book. It peddles no blinding insights or world-shaking panaceas. But it does show in a systematic way the support psychology is giving to many of man's clearest intuitions as to how life can best be lived. HUSTON SMITH.

Sin, Sex and Segregation

KILLERS OF THE DREAM. *By Lillian Smith. W. W. Norton & Co., $3.00.*

THIS BOOK, parts of which were published in 1943, tells much about the south but much more about the author, in spite of the insistence that it is not autobiography. She writes about the south with vitriolic bitterness, for she glories in hatred. But she also loves the south and still lives there. The puzzle is solved when one reads the frequent references to Freud, whose disciple Miss Smith delights to be, and whose teachings give warrant for loving and hating in one confused and ambivalent utterance.

Miss Smith tells us that she was a rebel against authority from childhood. She resented the demands of religion that she be free from sin; she resented the law prohibiting saloons, which was tyranny; she protested violently against the customs and laws of Negro segregation; and she protested especially against the demands of the mores that the unmarried remain virgin—only fear of "consequences" made her conform to this restriction. "Sin, sex, and segregation"—these words recur like a motif. But the prime obsession is with sex.

Religion fares badly. The Methodist revivalists are pictured in a chapter devoted to them. The sermons were "vulgarized obscenity," and the twisted men and fanatics exhorted her to confession till she lied in the meeting to be rid of them. God became a despot and Miss Smith is against despotism, including despotic customs.

As to the southern women, they are a pitiful unhappy lot, "psychically castrated," patiently enduring their fate, in contrast with the Negro women with their freedom, wisdom, understanding and sympathy.

As to the people of the rural south, they were "the rejected of Europe," hurt people "agin the world." "Distance and darkness have set the south apart from the rest of the nation. Darkness of mind and terrifying ignorance."

After whole chapters of such incrimination, suddenly the Freudian ambivalence operates and one reads: "The majority of our southern rural people have . . . a kindness in personal relationships, a sense of humor, a sturdy belief in their own worth, a courtesy in community relations, a stoicism that bends rather than breaks under strain and a wistful desire to be good." And this: "There are too many who are good parents for us to underestimate the possibilities for a rich creative life." Like a good Freudian, Miss Smith takes turns at loving and hating. She thinks of the south as schizophrenic. Perhaps it is only Freudian "projection."

In childhood Miss Smith suffered a psychic trauma which affected her profoundly. It concerned the inclusion of the mulatto with the Negro group. Her explanation is the error of all who appeal to Freud instead of history. For consider: In Angola, mulattoes are classed with whites, being born in the house of the father. In Cape Colony, they form a third class, disdaining the Negroes and excluded from the whites. In Brazil, where emancipation was delayed till 1888 after a slow, intelligent program of compensation, there is no color line at all. In our south, the colored child was born and reared in Negro homes and was numbered among his black kindred. It is as simple as that.

Race conflict is older than recorded history and as widespread as humanity. Ezra had foreign wives cast out, Cicero wrote that the English were too stupid to be slaves in a Roman household, and Jews have felt it from Nebuchadnezzar to Hitler and since. The south is admittedly a scene of racial conflict but there is less of it now than ever before. Laws and customs alike tend toward betterment, but the process is necessarily slow.

The jimcrow laws give Miss Smith acutest pain. These laws were enacted in 1890 and the following decades. It has been argued that, temporarily, these laws were beneficial, putting an end to the crowding, pushing and fighting around the ticket windows and on the street cars. But these laws are fast becoming anachronistic and will surely be repealed some day. Whether angry and intemperate agitation will help, may be debated.

But no questions of prudence interest Miss Smith. Being a Freudian, she is under a compulsion. Her book will please some readers, puzzle others, and move still others to anger. But the rebel against authority cannot but write her fiery words about "sin, sex, and segregation." Believing in love, she finds ample justification for hate. No European reader of this book would recognize the south should he afterwards visit it. Nor do I recognize it, though I know the south well and was born there a generation earlier than Miss Smith.

The most appropriate comment on the book can be given in the exact words of the author (page 84): "Exaggeration? Perhaps. Whenever one puts a belief, a way of life, into quick words, of course one exaggerates." ELLSWORTH FARIS.

Creative Writing

THE HUMAN NATURE OF PLAYWRITING. *By Samson Raphaelson. Macmillan, $4.00.*

IMAGINATION, according to Mr. Raphaelson, "is not the capacity to invent what is not there, but the capacity to see and develop what *is* there." Upon this insight, derived from his own experience as author of such Broadway plays as "Jason," "Accent on Youth" and "Skylark," he conducted a unique class in creative writing of drama last year in the school of journalism at the University of Illinois. He selected, almost at random from 200 applicants, 30 men and women ranging in age from 19 to 29, all seniors or graduates, and met with them as a class twice a week through the winter and spring and in smaller groups on evenings in his own home. He delved into the lives of these 30 in the effort to help them find there the stuff of drama and then to give it form and vitality.

Each student began by writing a short autobiography to make himself better known to Mr. Raphaelson. The student's material for creative writing came in part from this autobiography, but more from the characters, experiences and emotions that had most impressed him through the years. Creative writing—drama, story or poem—"rides on emotion, usually on the emotion of a central character." Mr. Raphaelson stressed this basic principle and defined emotion as "a hunger, a desire, something burning under that character, humming and beating like a motor, sending him forward." If the student could capture and convey in dramatic dialogue the emotional effect produced by the central character, the result would be a play that should be actable and interesting and therefore acceptable as fulfilling the purpose of the course.

Thus far Mr. Raphaelson's aim was practically identical with that of other effective teachers of creative writing. His uniqueness was not in his aim but in his method. He gave no lectures and required no col-

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lateral reading, although he recommended a number of model plays and a few manuals. The class sessions, and the meetings of the informal smaller groups in his home, constituted a series of workshops in which the students turned their minds and their memories inside out recalling characters, situations and episodes out of their experiences and observation. The whole class discussed them, criticized them, and made suggestions upon every phase of each play's development. Mr. Raphaelson steered their progress between the Scylla of triteness and sentimentality and the Charybdis of propaganda and preaching.

Further, he took into each session a secretary who recorded the discussions and later transcribed them. These transcriptions, edited and cut by Mr. Raphaelson, made a record in which the students could trace the blow-by-blow battle of the Spirit of Creation against the Spirit of Chaos as their plays gradually emerged. It was a successful battle, too, for on the last day of the course Mr. Raphaelson reported that out of that class of 30 he had received "at least eleven actable plays, fresh and alive, and eight or nine more in the making." These transcribed class discussions also make up the 267 pages of this book—a vivid narrative of a bold adventure in creative teaching as well as creative writing.

FRED EASTMAN.

Freedom and Order

AUTHORITY AND THE INDIVIDUAL. *By Bertrand Russell. Simon & Schuster, $2.00.*

EVEN those who may be prone to approach the writings of Bertrand Russell in an unfriendly spirit are likely to find themselves in agreement with both his thesis and its exposition in *Authority and the Individual.* His thesis may be seen in the following quotation: "On the one hand, security and justice require centralized governmental control, which must extend to the creation of a world government if it is to be effective. Progress, on the contrary, requires the utmost scope for personal initiative that is compatible with social order. . . . The method of securing as much as possible of both these aims is *devolution.*"

After showing that group unity has some instinctive foundation, Mr. Russell goes on to demonstrate that those same instinctive drives are thwarted in modern society. "Anthropologists have described how Papuan head-hunters, deprived by white authority of their habitual sport, lose all zest. . . . Civilized Man everywhere is, to some degree, in the position of the Papuan victims of virtue." The problem, as it appears to Russell, is not merely the achievement of security, for which the government of his own country, for example, is so earnestly striving, but "rather to combine that security which is essential to the species, with forms of adventure and danger and contest which are compatible with the civilized way of life."

Historical examples are cited to show that governments have differed, not only as to the areas which they have controlled, but also in the degree to which they have interfered in the lives of individuals. Mr. Russell sees today an increasing tendency to hem in individual initiative, both by the state and by powerful corporations, with the same disastrous results as in ancient Rome. Life then loses its vigor and assumes instead a kind of listlessness and fatalism which robs it of worth.

Now, more than at any other time, the value of the individual needs to be emphasized. And it is just those individuals who insist upon being different from their fellows who must be encouraged to develop their difference, even though its value may not be immediately apparent, if "life is to be saved from boredom relieved only by disaster." We need to remember that "in a totalitarian state an innovator whose ideas are disliked by the government is not merely put to death . . . but is totally prevented from causing his doctrine to be known." This "is a very grave fact, and one which shows how fatal a totalitarian regime must be to every kind of moral progress."

In our efforts to limit competition and assure democratic equality, such important values as interest in our work and individual self-respect are in danger of being lost. "A society in which each is the slave of all is only a little better than one in which each is the slave of a despot." In order to "restore to the worker some of the feelings connected in the past with ownership," Mr. Russell recommends "local small-scale democracy in all internal affairs," believing that "foremen and managers should be elected by those over whom they are to have authority."

"The *primary* aims of government," he suggests, "should be three: security, justice and conservation." But it is not the function of government to develop personal initiative. This is to be left to smaller groups. "The sense of bold adventure, and of capacity to bring about results that are felt to be important, can only be restored if power can be delegated to small groups in which the individual is not overwhelmed by mere numbers. . . . Uniformity of character and uniformity of culture are to be regretted. . . . One of the best ways of minimizing this evil is an increase in the autonomy of different groups."

Remembering some of the more pessimistic of Bertrand Russell's past utterances, one is not entirely prepared for the optimism with which he concludes this book. He is able "to hold out . . . certain high hopes for the not too distant future of mankind," which he, for his part, believes "to be justified on a sober estimate of possibilities." He is sure that there is nothing in human nature which makes the present evils in the world inevitable. He believes that greed of possession will grow less as the fear of destitution is eliminated, and that love of power may be satisfied in ways not injurious to others. "We shall create a good world," he says, "not by trying to make men tame and timid, but by encouraging them to be bold and adventurous and fearless except in inflicting injury upon their fellow men."

Here in brief compass, but presented with

penetrating insight and lucid argument by one of the world's greatest living philosophers, is an analysis of our most pressing modern problem: how can we develop the highest value that we know, that of individuality, and at the same time maintain sufficient control to furnish the orderly society which that very individuality must have if it is to develop?

JOHN B. ALEXANDER.

Know Your World

GOODE'S SCHOOL ATLAS: PHYSICAL, POLITICAL AND ECONOMIC. *By J. Paul Goode. Revised by Edward B. Espenshade, Jr. Rand McNally, $5.00.*

THE LATE J. Paul Goode published his valuable *School Atlas* in 1923. A revised and enlarged edition appeared in 1932. Now, in 1949, another revision is published. The first 48 pages on world relationships and comparisons are newly prepared by the editor and cooperating experts. Pages 49 to 173 are a reprint, with minor revision, mostly of boundaries, of the 1932 edition, retaining 50 pages from the original atlas. The editor, however, states that, as soon as possible, the section dealing with continents and individual countries will be thoroughly revised. Although the revision is incomplete, Goode's *School Atlas* still remains, regardless of price, the most useful American atlas available.

It is evident that an atlas prepared for the study of geography is indispensable in schools and colleges. But why should the public use a school atlas in preference to the typical atlas showing political boundaries and place locations? The maps in Goode's atlas, clearly indicating political boundaries and locating over 30,000 places, are adequate for general reference. It is the additional information in this atlas that constitutes the most valuable part of the work. Most of the world maps are on uniform scale and equal-area projections and show distribution of important geographic data. Statistical diagrams indicate the rank of countries in the production of goods. Likewise, uniform scale and projections of approximately equal area are used for the more important nations of the world. Thus accurate comparison between parts of the United States and important foreign areas can be made from the sectional maps.

Geographers are interested in the areal distribution, for example, of climate, natural vegetation, products, and population density, and there are 139 maps of this type. In international relations it is such facts that form the bases for national policies and alignment of nations. Political boundaries reflect the struggle of governments to gain control of the resources, natural and human, of the earth.

A study of the maps indicates that similar natural environments are used in diverse ways by man, and that different natural environments are used in similar ways. Therefore it is evident that man, in accordance with his technology at any given time, has classified and interpreted natural resources and determined their utilization. Man and his works, not environmental control, is the focus around which geography revolves. As a reference volume, Goode's atlas is as indispensable as a dictionary, and much more enjoyable to use.

The best maps are those prepared by special contributors, or reproduced from maps by other specialists. Notable maps contributed by leading geographers are Trewartha's "Climates of the Earth," Küchler's "Natural Vegetation," and Whittlesey's "Major Agricultural Regions." Important maps reproduced from other sources are "Languages" by Sten de Geer (*Varldsatlas,* Stockholm, 1934); and for the United States, "Native Vegetation," by Shantz and Zon (*Atlas of American Agriculture,* Washington, 1923). The user has a right to know, and the editor and publisher a duty to provide, the name of the editor of every map, its dates of preparation and revision, and the sources—map, statistical and text—used in its compilation. If the completed revision equals in scholarship, cartographic excellence and beauty the original atlas, then Goode's *School Atlas* can again be included in the list of less than a dozen distinguished atlases published in the United States.

CHARLES F. STRONG.

Books in Brief

GREEK PIETY. *By Martin P. Nilsson. Translated from the Swedish by Herbert Jennings Rose. Oxford University Press, $4.25.* This was published a year ago, but it is so full of sound learning on an important and somewhat complex aspect of the history of religion that it must not be left unmentioned. The "national religion" of the Greeks—that is to say, the cult of the Olympian gods and their associates—forms a background which is briefly treated. The real interest begins with the discussion of the ethical and social implications of Greek religion, the ecstatic and mystical movements, occultism and theosophy, the mystery religions, folk beliefs and superstitions, and neo-Platonism.

THE GOLDEN SEQUENCE. *By E. M. Almedingen. Westminster Press, Philadelphia, $3.00.* It is not easy to make the early Middle Ages come alive in fiction or to give vitality and convincing speech to a cast of characters drawn from various levels of society in that period. But Miss Almedingen has accomplished this. Her novel follows the fortunes of a dweller in the great forest who, through experiences with the friendly monks in a near-by monastery and with men, women and events in country and town, and through suffering and danger, and finally through blindness, achieved such spiritual sight that he could write, with some coaching on case-endings and verb forms, the famous medieval Latin hymn, "Veni, sancte spiritus." Since the authorship of the hymn is unknown, the novelist is within her rights in ascribing it to her Walafrid. It is a beautiful story. W.E.G.

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NEWS of the CHRISTIAN WORLD

Waldensians Aid Young Spaniards

From Its Meager Funds Italian Church Will Promote Religious Education of Protestant Minority

GENEVA, Nov. 16.—From its slender resources the Waldensian Church of Italy will give the equivalent of $1,000 to promote religious education among youth of the still more impoverished Protestant minority in Spain. Announcement to this effect was made by Pastor Tullio Vinay, head of the "Agape" Ecumenical Youth Center in the Italian Alps near Turin, during a recent conference of European Christian youth leaders at Presinge, near Geneva. At the conference, arranged by the World Council of Churches' youth department, delegates from Austria, Belgium, Finland, France, Germany, Great Britain, Holland, Italy and Norway reported on conditions among youth in their countries. They discussed plans to help homeless youth by drawing upon the experience of Christian youth organizations. These plans will be worked out in greater detail at two conferences to be held next year. The first, at Bievre, France, in February, will consider evangelistic methods among youth in industry. The second, with "Evangelization of Youth by Youth" as its theme, will be held in April at Landskrona, Austria. There a priority on the agenda will be arrangements for establishing closer contacts with young displaced persons and meeting their needs.

World Council Secretary Visits Near East

On his way to attend the Conference of East Asian Churches to be held in Bangkok, Siam, Dec. 4-11, W. A. Visser 't Hooft, general secretary of the World Council of Churches, met Greek Orthodox and Evangelical leaders in Athens and preached in Cairo Cathedral. With Charles Ranson, general secretary of the International Missionary Council, he will visit churches in Java, Celebes, Ambon and Sumatra (Batak Church) and take part in meetings at which plans for setting up a Christian Council of Indonesia will be worked out. After the Bangkok conference, Dr. Visser 't Hooft will go to Hong Kong, then visit the synods of the North India and South India churches and confer with leaders of the Mar Thoma and Syrian Orthodox churches. Before completing his three-month tour he will lecture in Ceylon.

Far Eastern Y.M.C.A. Plans Outlooking Program

Responsibility for meeting the needs of the group outside the middle-class constituency they have mainly served in the past was a key point in discussions at the Y.M.C.A. leaders' conference attended by 42 delegates from 11 Far Eastern countries in Bangkok at the end of August. In a report on the conference just issued here, the World's Alliance of Y.M.C.A.'s discloses that the need for thorough self-examination, with the moral courage to admit weaknesses and failures, was voiced repeatedly. Four working groups evaluated national and local experiences and suggested creative development in regard to leadership, membership, programs, organization and administration. Plans were worked out for follow-up effort in field services, intermovement visitations, and studies, including ecumenicity and the "Y" 's role in relation to the churches and to non-Christians. It was suggested that a world consultation on boys' work be held in the U.S. next year. Another East Asian conference is contemplated for 1952.

Y.W.C.A. Leaders of South and East Asia Meet in Bangkok

Beginning today, presidents and national secretaries of Y.W.C.A.'s in 10 countries of southern and eastern Asia are holding a 10-day conference in Bangkok to exchange information regarding conditions in their countries and to plan for a leadership training institute for the area tentatively set for next September. Attending the conference, in addition to the Asia leaders, were Lilace Reid Barnes of Chicago, president of the World's Y.W.C.A., Helen Roberts of Great Britain, secretary of the worldwide association, and, as an observer, the general secretary of the Australian Y.W.C.A.

Y.W.C.A. Group Tours West Africa

During this month and next, a member of the World's Y.W.C.A. staff, which has its headquarters here, is accompanying two West African women and two non-Africans on a visit to Y.W.C.A. groups in Nigeria, Liberia, the Gold Coast and Sierra Leone. In order to gain a comprehensive picture of the possibilities for Y.W. work in those countries, the group is also contacting educators, church leaders, social workers, trade unionists and government officials.

Finds Middle East Refugees Need Clothing, Education

On his return from investigating the needs of the 820,000 refugees in Egypt, Lebanon, Transjordan, Arabian Palestine and Irak, Elfan Rees told World Council officials here that bedding, clothing and education should be given priority for church relief action in those areas. Mr. Rees, who is director of the council's refugee division, investigated the comparative conditions of refugees and local inhabitants in numerous villages. He sought opinions from church workers and missionaries and from Arab and Jewish residents. He found that with their basic food ration of 1,800 calories (poor enough by Western standards) and with the medical treatment provided for them the refugees are better off in those respects than natives. However, 85 per cent of the heads of refugee families are unemployed and so are unable to pay for the clothing and schooling their families ought to have. The need is particularly acute among the 105,000 refugees in Transjordan and the 230,000 crowded into the 16-mile long, 5-mile wide sandy seacoast around Gaza, where they are hemmed in by Israel on the north and by the Egyptian army on the south. On the basis of his findings Mr. Rees will submit a plan for coordinated action by Christian field workers in the Middle East.

BERNARD CAUSTON.

Ruling May Delay Proposed Merger

Brooklyn Supreme Court Order Seen as Possibly Postponing Action Set for June in Cleveland

NEW YORK, Nov. 22.—The civil court controversy over the proposed merger of the Congregational Christian and Evangelical and Reformed churches (see last week's Christian Century) continued throughout the week in Brooklyn supreme court. After Presiding Justice Meier Steinbrink on Wednesday ordered a halt to further planning for the uniting convention scheduled for Cleveland next June, a pro-merger clergyman predicted that if the case continues for several weeks, with extra time needed before Justice Steinbrink can give his decision, the possibility of selecting delegates in time for a June convention will be remote. The ruling given Wednesday has the effect of an order issued by the court, and will stand until the case is determined. It affects both sides in the controversy.

Bishop Manning Dies at 83

William T. Manning, bishop of the New York diocese of the Protestant Episcopal Church from 1920 until his retirement in 1946, who died here Friday at the age of 83, will go down in history as the principal builder of the Cathedral of St. John the Divine, largest church edifice in America. Bishop Manning wished the cathedral to be a place of worship for all people, and on occasion opened its pulpit to clergymen of other denominations. During the long course of fund raising, contributions came in from Protestants of other bodies, from Jews and from Roman Catholics. The tall Menorah lights, seven-branched symbols of Judaism, which stand beside the high altar, were given to the cathedral by the late Adolph S. Ochs, publisher of the *New York Times*. Bishop Manning's body lay in state in the cathedral until Tuesday, when the burial service and requiem were celebrated by Bishop Charles K. Gilbert, now head of the New York diocese, Bishop Coadjutor Horace Donegan and Canon Thomas A. Sparks.

Present Colgate Award to William W. Hall

At a luncheon held Friday under the auspices of the Protestant council of New York, the International Council of Religious Education's Russell Colgate Distinguished Service Citation was presented to William Webster Hall. The medal was conferred on him by Mrs. Russell Colgate. Henry Sloane Coffin, former pastor of Madison Avenue Presbyterian Church, extolled Mr. Hall's leadership in Christian education, which began in 1895 when he became superintendent of the Madison Avenue church's Sunday school. As a result of Mr. Hall's conviction that a church on New York's east side should serve as missionary to all classes in its area, the church school membership increased during his years of service from 50 to more than 2,000. Bible

classes were organized in dozens of homes, 165 teachers volunteered their services and many laymen were organized for home visitation. Mr. Hall has also been connected with the former New York Sunday school association, which became the Protestant council's Christian education department, with the superintendents' union of the city and with the International and World councils of religious education. The citation speech was made by Harold E. Stassen, president of the International Council. Toastmaster was Charles H. Tuttle.

Vermonters Come To Harlem

Last Sunday 38 white visitors from Vermont were guests in Negro homes in Harlem and worshiped in Abyssinia Baptist Church. The "Vermont Plan for Action," which arranges vacations for Harlem children as guests of white Vermont families in the summer and reciprocal visits by Vermonters in the winter, has been carried out annually since it was initiated six years ago by the late A. Ritchie Low, then pastor of the Johnson, Vt., Federated Church. David Licorice, assistant pastor of the host church, said on Sunday: "This is what we live for. If peace is to be made possible in the world, we must begin with the cradle and learn together that God's world is large enough for us all to live in together."

New York's Protestant Teachers Meet

At the annual luncheon of the New York Protestant teachers' association on Saturday, which was attended by more than 2,000 schoolteachers and guests, it was announced that over a period of 20 years the association has contributed nearly $250,000 for the religious education of the city's children in weekday schools of religion, in vacation Bible schools and in Protestant clubs in high schools. Hundreds of teachers have volunteered their services to teach in or supervise these schools. Congressman Walter H. Judd, guest speaker at the luncheon, called for a recognition of the laws of God as he vividly interpreted the Ten Commandments for the present day. "No matter how great or powerful Great Britain or our own nation may be, we will be broken . . . if we do not keep the laws of God," he said. Dr. Judd was introduced by Margaret A. Lindquist, president of the association.

Proposes World Rules Of Conduct

In the 44th annual report of the Carnegie Foundation, Oliver C. Carmichael, president, proposes the creation of a "science of society" able to enunciate principles of human conduct as universally acceptable as the scientific doctrines of Newton and Galileo. He observes that it is discouraging to laymen seeking an understanding of the complex problems of human behavior to discover that this is a field in which the social scientists, the "students of our society," have reached no agreement. Dr. Carmichael notes further that too little effort has been made to clarify the issues involved in the conflict between Russia and the West. "The first step is to analyze and define the tenets which the Western world is defending," he says. "For the purpose of preparing youth to understand and defend those tenets for which World War II was

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And So Forth

The 40th anniversary of Clarence Dickinson's appointment as organist and choirmaster at Brick Presbyterian Church was celebrated at the regular service on Sunday, with five of his compositions performed. Dr. Dickinson founded the school of sacred music at Union Theological Seminary in 1928 and was its director until 1945. He served as editor of the Presbyterian, U.S.A., hymnal.

The Brooklyn council of churchwomen has set up an evening group for employed women and mothers of young children.

At the 97th annual dinner of the New York Y.M.C.A. on Monday, it was announced that the association will undertake to raise $432,789 during 1950. R. L. Dickinson, executive vice-president, reported that in August Y.M.C.A. membership in New York reached a record of 38,569.

Personal, national and world problems were answered from the viewpoint of the Bible at a conference held this week at Calvary Baptist Church under auspices of Moody Bible Institute of Chicago.

The National Lutheran Council reports that enrollment in 22 Lutheran theological seminaries in the U.S. and Canada at the opening of the 1949-50 school year reached 2,217, an increase of 18.6 per cent over the figure for 1948-49.

The (Methodist) Broadway Temple this week opened a campaign to raise $600,000 for a new building. Allen E. Claxton is pastor. J. HENRY CARPENTER.

The Bible and Modern Belief

By Louis Wallis

Church and State, priestly rule, democracy, and social justice are among vital questions brought into the foreground by new Biblical discoveries chronicled for the first time in this book, which gives a simpler and more understandable version of Bible history than that which has become traditional and conventional.

Is the religion of the Bible the outcome of a long evolution in which God was gradually revealed? Or was the religion revealed all at once in connection with a sumptuous "Tabernacle in the Wilderness," equipped with gold, silver, jewels, and costly fabrics, and carried about in the desert from place to place by 22,000 Levites?

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Scots Appeal for Jerusalem Funds

Seek £20,000 from World Presbyterians to Repair St. Andrew's Church, Expand Its Services

EDINBURGH, Nov. 15.—A special appeal for £20,000 to repair damaged St. Andrew's Church and Hospice in Jerusalem and provide for expansion of the work there has gone out to Presbyterians of the world. The appeal is signed by the moderator of the Church of Scotland, the Duke of Montrose, Walter Elliott, well known Scottish M.P., and Gens. Sir Alan Cunningham and Gordon Macmillan. All contributions will be acknowledged by Rev. Alexander King of 121 George St., Edinburgh. The fund will also make possible commemoration within the building of the Scots who lost their lives in World War II and in the subsequent strife in Palestine. Speaking at a recent meeting here, Matthew Urie Baird of Aberdeen, convener of the Church of Scotland's Jewish committee, declared that the church must realize that a nation is being reborn in Palestine. Within two years, he said, over 1.5 million Jews from Europe will be in Israel—an entirely new population for the area, since few of them have been there more than 15 years. The church is resuming its work in the mission hospitals at Tiberias, Jaffa and elsewhere, and the Israel government is not standing in its way.

Scotland's Housing Shortage Arouses Concern

A chief Christian concern in Scotland today is the extreme slowness of the house-building program. The overcrowding, six times worse than in England, is causing widespread domestic unhappiness and injury to moral and religious interests. It is a main factor in the growing demand for some form of Scottish home rule. An influential gathering in Edinburgh of men and women of all parties recently drew up a covenant on the subject which is now being signed by great numbers of people. Liberals have committed themselves to the home-rule demand. So in the past has Scottish Labor, but it is evident that party instructions from London are at present compelling it to soft-pedal the matter, probably because of the complications an independent Scotland would produce for the nationalization program. The Conservatives make much of the evils of London control but do not officially endorse a home-rule policy.

In Edinburgh, Tradition Vs. New Planning

The great replanning scheme proposed for Edinburgh has had a critical reception on various grounds. For one thing, the cost makes it unlikely that many of us would live to see the plan achieved. It is no doubt true that there are great blocks of tenements which everyone would be heartily thankful to see no more, and all agree that the traffic problem has become critical. But many Scots would hate to see the last of so much that is the historic Edinburgh with its succeeding traditions in building (some good, some bad), and the substitution of a

kind of artificial city with no mark of aging upon it. A "planted" city, they maintain, stands dumb. Are we no more to walk the streets where Scott and Stevenson walked, see them as they saw them, hear in the squares and windows and stones the living voices of the past—except as this house or that is preserved as a kind of museum piece? The presbytery of Edinburgh is concerned because, with the exception of three or four historic churches, the planners seem to have forgotten to leave any room at all for places of worship—a singular omission.

Hugh Watt, Moderator-Designate

Principal Hugh Watt of New College, Edinburgh, moderator-designate of the Church of Scotland, retains the frank and open-air look of his farming forebears. He is widely regarded as an essentially friendly, simplehearted, sincere, easily accessible, sagacious man. For 12 years before becoming professor of church history at New College 30 years ago, he was a parish minister in Dumfriesshire and Glasgow. Dr. Watt gave the Stone lectures at Princeton Theological Seminary this year, and while in the U.S. was awarded an honorary D. Lit. degree by Muskingum College, Muskingum, Ohio.

James Black, Famous In the Pulpit

James Black, former moderator of the Church of Scotland who died Oct. 18, had frequently lectured and preached in the U.S. and had a great affection for its people. It was in the pulpit that Dr. Black excelled, and his best book was *The Mystery of Preaching*. He was unconventional, even colloquial at times, but at his best he was thrillingly dramatic and he was nearly always interesting. He gave immense thought and preparation to his sermons—he had an able and scholarly mind—and he believed intensely in the spoken as opposed to the read word, however fully the sermon might have been written out and conned. Dr. Black was not a "public man," for he was impulsive, outspoken, a defender of the underdog, yet he filled the office of moderator with great dignity and firmness. His vivacity, humor and religious earnestness made him a many-sided and delightful companion.

And So Forth

A letter in the *Scottish Guardian* complains that in six of the nine episcopal appointments in Scotland since 1935 the choice has been made from the ranks of the clergy in England.

W. H. Hamilton, for many years a secretary and editor in the service of the Presbyterian Alliance, has retired, and much regret is felt at the event. Dr. Hamilton has accepted a call to an Aberdeenshire parish.

We have been celebrating the centenary of the birth of Alexander Mackay, one of the great missionary pioneers of modern days. His service as a missionary engineer in Uganda was brief—he died while still in his forties—yet from the work of him and his companions sprang a living church of 6,000 congregations and 500,000 members. The observance has centered at Rhynie, small Aberdeenshire village where Dr. Mackay's father was the Free Church minister.

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Detroit Rejects Gideons' Offer

Board of Education Says Distribution of King James Version of Bible Would Stir Controversy

DETROIT, Nov. 23.—In reply to the offer of the Gideons to give 117,000 Bibles to the schoolchildren of Detroit (see the Nov. 2 Christian Century, p. 1285), the board of education passed a unanimous resolution to "express its thanks but decline the offer." A. Douglas Jamieson, member of the board and formerly its president, explained that acceptance would be unwise "because the version offered is acceptable only to some religious groups and its distribution would lead to unfortunate controversies which would disturb the harmonious religious atmosphere of the community." At an earlier board meeting, Arthur Dondineau, superintendent of schools, had stated that his objection to accepting the offer was based on the fact that the King James Version is a "sectarian publication." There was little discussion of the matter in religious circles of the community.

8,000 Attend Detroit's Reformation Rally

Of the 8,000 persons who flocked to the Masonic temple Oct. 30 to hear E. Stanley Jones address Detroit's third Protestant Reformation festival, some 2,500 had to be turned away after all standing room was occupied. The local council of churches sponsored the observance. In preliminary ceremonies, there were a sacred concert by the Salvation Army band, music by a massed choir of participating churches and a colorful procession of 300 persons, among whom were four young men of different nations carrying on their shoulders a platform holding a large open Bible. Gov. G. Mennen Williams and many lay and clerical church dignitaries took part in the festivities, at which Charles H. Lange, pastor of Faith Lutheran Church, presided. The following day every metropolitan newspaper carried a half-page of pictures of the festival, together with front-page stories.

Jones Pleads for 'Federal Union'

Dr. Jones chose for his theme "What the Reformation Brought to Us." "There are many marginal things the Reformation brought us, but one central thing—the rediscovery of Christ," he said. "Christ as the center of our faith had become overlaid by ecclesiasticism. Christ is greater than the church, greater than the Bible, greater than the cross." Dr. Jones concluded with an impassioned plea for unity "if our evangelical faith is to be saved from a fatal divisiveness." He recommended a federal union of all denominations which, he asserted, would gather the present diversity into unity. "Within 10 years we can have a united church in America if we decide on federal union," he declared.

N.C.C.J. Awards Citation To Charles E. Wilson

At a meeting at which the Detroit round table of the national organization was host, the National Conference of Christians and Jews awarded to Charles E. Wilson, president of the General Electric Co., a citation for "promoting understanding, justice and cooperation among people." The event also marked the 21st anniversary of the N.C.C.J. A thousand Detroiters paid $21 a plate to attend the birthday dinner, at which Edgar A. Guest, local poet, presided. In accepting the award, Mr. Wilson, identifying himself as chairman of the President's Civil Rights Committee, called for implementation of the committee's report throughout the nation. He recommended education of the individual as the most promising means of defeating bigotry and prejudice.

Methodists in Huge Building Program

At the annual meeting of the Methodist union of Greater Detroit Oct. 20, Gordon Phillips, executive secretary, revealed that when the Methodists' "master plan of Detroit" is completed within the next two years or so, 27 new buildings will have been erected at a cost of almost $5 million. "So far as we have been able to learn, this is the largest church building program being carried on anywhere in the country," he said. Dr. Phillips scored the church for retreating before changing populations in deteriorating sections and called for a "program that meets local parish needs." He urged that church members "get used" to mixed populations in their communities, and that people of different races learn to live happily side by side.

And So Forth

Leaders of Detroit's new United Foundation Torch Drive, which for the first time included 18 health and service organizations along with the usual 125 community chest Red Feather agencies, attributed the drive's success to its "Give Once for All" slogan. The $8,550,000 goal was exceeded by more than $500,000. The response is noteworthy in view of the difficulty many large cities report in raising their quotas this year. Some leaders fear, however, that the new method's efficacy may prove to be temporary and superficial.

Albert E. Cobo, conservative candidate who won the local mayoralty contest by a 3-to-2 majority, and George Edwards, runner-up, are both members of Mount Hope Congregational Church.

Harold Richardson, pastor of First Baptist Church, Jackson, is the new president of Franklin College, Franklin, Ind.

D. Elton Trueblood addressed suburban Birmingham's Reformation service in First Baptist Church. G. MERRILL LENOX

Visser 't Hooft Becomes 'Pastor at Large'

W. A. Visser 't Hooft, general secretary of the World Council of Churches, on Oct. 9 was inducted at the New Church in Amsterdam as "pastor at large" of the Reformed Church. Dr. Visser 't Hooft had never before held a church office in Holland. At the service, he expressed his pleasure at now having an ecclesiastical home in the sense of being an official of a particular church. He declared that ecumenical work is impossible unless one is "rooted in a creed and a church," and explained that the struggle of the Reformed Church against German occupation had "made clear to him where he belonged."

Chile's President To Visit Truman

Gonzalez Expected to Seek Support of Policy of Refusing Recognition to Sword-Won Regimes

SANTIAGO, CHILE, Nov. 15.—There is widespread conjecture here as to the topics our Pres. Gonzalez Videla will discuss when he meets Pres. Truman in Washington next April. The invitation to visit the U.S. was presented to Gonzalez a few days ago by Edward G. Miller, U.S. assistant secretary of state in charge of Latin American affairs. It is agreed here that two subjects bound to be brought up are the need of more substantial grants of North American capital to the less developed Latin American republics, and U.S. acceptance of the Chilean administration's policy of withholding legal recognition from Latin American regimes established by the sword. As is well known, Chile's foreign department believes that the U.S. is "walking blindfolded with its attention fixed on Russia while gunpowder blazes at its feet." Gonzalez, it seems, wants to secure a specific promise that the U.S. will not recognize any government directed by what Senator Rómulo Betancourt of Venezuela has aptly called the "international of the sword."

Catholic Party Divided

Chile's once strong and monolithic Conservative party, bulwark of the Roman Catholic Church and second-largest political organization in the country, has been split wide open. One faction is headed by Eduardo Cruz Coke, outspoken Catholic layman who calls his new party the "Social Christian movement." The other, called the "Traditional Conservative party," is led by Joaquín Prieto, wealthy landowner and devout Roman Catholic spokesman who has carried on determined opposition to what he calls Dr. Cruz Coke's "socializing" ideas. Dr. Cruz Coke's party has appealed to the Falanje Nacional, offshoot of the old Conservative party inspired by the ideas of Jacques Maritain, to unite with his group. Cardinal Caro has tried very hard to heal the breach, but so far has been unsuccessful.

Chile Fears Military Trends Elsewhere

Relations between this country and Argentina have been strained for the past two years because the Chilean government feels that the military group in Argentina goes too far in its determination to persuade other Latin American countries of the blessings of military governments. Twenty-four hours after he had declared publicly that what Chile needs to face the future triumphantly is to have a leader like Perón, a former secretary of the Argentine embassy here found himself on his way to the frontier. Then came the revolutions in Venezuela and Peru, with military chiefs getting the upper hand. Next Bolivia suffered two armed coups, which, had they been successful, would have left Chile surrounded by the "international of the sword." When the second coup occurred, Pres. Gonzalez did not hesitate to condemn the revolution-

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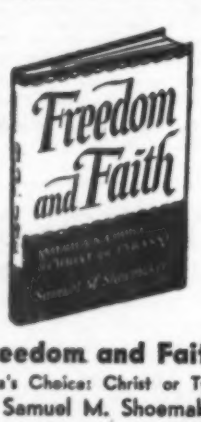

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ists, and when they were subdued he wired his congratulations to Bolivia's president. Newspapers here published the rumor that the Argentine military aided the Bolivian revolutionists, while the revolutionists claimed that Chile had sent arms and men to help the government suppress them. On the other hand, evidence that Gen. Perón is acting in a more friendly manner toward the U.S. has eased Chile's fears that Argentina plans to head a veritable opposition to American democracy. Pres. Gonzalez and Gen. Perón recently exchanged cordial letters expressing hopes that their two countries may continue their friendship and help to fortify the bonds of fraternity among all the South American lands.

Presbyterian Mission Buildings Sold to University

The Chile Presbyterian Mission has sold its beautiful and spacious buildings to the University of Chile, which will operate in them its school of education. The sale brings to an end the famous Instituto Inglés, which for many years was recognized as a leader in the education of well-to-do Chilean boys under consecrated Christian missionaries and Chilean teachers. It is reported that the Roman Catholic hierarchy would have paid three times as much for the property as the university did. The Catholics wanted to use it for one of their large secondary schools.

Drop in Price of Copper Brings Devaluation

The drop in the price of copper, of which Chile is the world's second-largest producer, and the lack of markets for sodium nitrate have confused the internal economic situation, with an inevitable devaluation of the Chilean peso, now quoted at 1 cent American currency. However, the Export-Import Bank recently granted Chile a $25 million loan, which will be used to facilitate the importation of U.S. goods and to stimulate such public works as irrigation of the desert area in the north, a job which has been assigned to the (U.S.) Snare Co.

And So Forth

A special UNESCO committee which has been considering Chile's food problem reports: "It is evident that there is scarcity of protective foods and that the nutrition of the people in general is below the percentage of average calories. Furthermore, the high rate of illness and deaths, drinking, the reduction of the normal height of the citizens and, in general, the weakening of the physical constitution of the people are due to lack of proper and sufficient foods."

Compulsory education has been initiated in all of Chile's prisons. Men and women who have not had primary training will be obliged to attend classes for a minimum of 30 hours weekly; those who have had previous training will be offered 10 hours of advanced study weekly.

Leading Chilean educators who have studied under the American philosopher John Dewey gathered at the University of Chile's Hall of Honor to pay tribute to him on his 90th birthday. The press also eulogized him.

A seminar on penology attended by social workers, professors, penologists and lawyers in this city recently requested Pres. Gonzalez and the congress to permit divorce. This country, Colombia and Brazil are the only South American countries which have no divorce laws. PEDRO ZOTTELE.

Richmond Sees Its Idea Flower

Suggestion for Christian University in Japan Originated in That City—Extend Youth Councils

RICHMOND, VA., Nov. 22.—Recently returned from Japan, Ralph E. Diffendorfer, president of the Japan International Christian University Foundation, addressed a group of Richmond residents called together by John A. MacLean, pastor of Ginter Park Presbyterian Church, who first suggested the idea for the institution. Dr. Diffendorfer reported the movement for the university well under way. It was shortly after the Japanese surrender that Dr. MacLean proposed that an appeal be made to Christians of America to present to the Japanese people an offering which would "dramatize, in a striking way, the spirit of Christ, who taught his followers to forgive and love their enemies—a command the world has never taken very seriously." As a result of the publicity which the appeal received, money began to come in from all parts of the country. Realizing that the matter was too big to be handled locally, the Richmond ministerial union sent a deputation to present it to a meeting of the Federal Council of Churches in Columbus. The council approved the idea, but was unable to implement it. So the independent foundation headed by Dr. Diffendorfer was set up to sponsor the plan. At its November meeting the local ministerial union voted its continued endorsement of the foundation.

Plan Extension of Virginia Youth Councils

Two hundred delegates attended the Virginia youth conference held in Richmond Oct. 28-30. They made plans for the further development of youth councils throughout the state and for improved methods of procedure. Principal speakers were Isaac K. Beckes, director of the United Christian Youth Movement sponsored by the International Council of Religious Education, and George D. Kelsey, Negro who is associate executive secretary of the Federal Council of Churches.

Find Evidence That Vikings Settled in Virginia

Great interest has been aroused in the state's historical circles by archeologists' discovery in Mecklenburg county of relics which they claim indicate that Vikings settled in Virginia more than 400 years before the English came to Jamestown. Capt. A. H. Mallery of Washington, who has devoted 25 years to the study of Norse relics in North America, dug up an iron bolt like those used in Viking ships, along with a round iron nail (the Jamestown colonists used square nails). Capt. Mallery displayed other fragments, including pieces of ax blades forged by a process known only to the early Norsemen. The fragments and the site of a supposed Viking stockade were discovered by J. V. Howe of Jeffress. Capt. Mallery points out that the settlement in Virginia fits into a pattern of Norse colonization in North America much more exten-

sive than has hitherto been believed. He is under no illusions as to the skepticism with which his claims may be greeted, but he hopes that criticism may be followed by some pick-and-shovel work at various promising sites in the Roanoke valley.

Many Part-Time Farmers In Virginia

Reporting on an economic land classification study he recently conducted, George W. Patteson of the agricultural experiment station at Blacksburg states that 53 per cent of the 34,000 farms in the 20 Virginia counties studied are small part-time enterprises. Of these, 17.79 per cent are substandard, 60 per cent average, 20 per cent good or better than average. Mr. Patteson holds that the large group of owners of part-time farms do not receive the credit they deserve. "They are a large and important part of our rural population although they may be relatively unimportant in the production of farm products for the market," he says. "No section of the United States has a more favorable combination of climate, soil and location for farming. Advantages for the location of industry which can furnish part-time employment to farmers are equally great."

Poll Indicates Teachers Dislike Supervision

At a recent regional conference on education in Lynchburg Mrs. Earl Viar, representing the Sweet Briar College alumnae association, said a survey conducted by the association shows that many Lynchburg teachers feel that they cannot express themselves as individuals because of excessive supervision and that they are being "cut to fit a niche already prepared for them." Another recent poll revealed that Charlotte county parents feel that their schools are not stressing the need for regular study and are not instilling "qualities of dependability, responsibility and respect for older persons."

And So Forth

Members of First Christian Church, Petersburg, are financing a trip to England next summer for their pastor, Frank G. Sayers, and his wife. Mr. Sayers was voted the city's "outstanding citizen" for 1948.

The proposals for poll tax repeal (see The Christian Century for Nov. 2) were overwhelmingly defeated in Virginia's recent election. This does not mean that nothing will be done about repealing the tax, but it does mean that the matter can be taken out of the hands of the legislature and the groundwork laid for a new effort at removing the tax by constitutional amendment.

In cooperation with the American Friends Service Committee the Virginia council of churches sponsored an institute on the church and world order at Harrisonburg Nov. 11-12. Delegates considered practical steps which the church may take to promote peace and world order.

The Virginia council of churches reports 52,178 pupils enrolled in 2,365 weekday Bible classes taught by 82 teachers.

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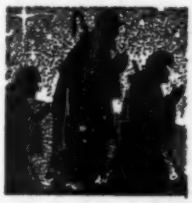

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soap campaign is to be extended to Dec. 31. The drive was started last spring when Lever Bros. offered to send one bar of Swan soap to the children of Europe through CARE for every two Swan wrappers sent to the cooperative relief agency. In the initial three months of the campaign, 500,000 bars of soap were distributed to orphanages, hospitals and other institutions in Europe. Among groups participating in the drive on a nationwide basis are Church World Service, the National Catholic Welfare Conference, a number of Jewish agencies, the Y.M.C.A., the Camp Fire Girls and the National Federation of Business and Professional Women's Clubs. Church members who wish to contribute wrappers may send them to Church World Service at 214 E. 21st St., New York 10. For every two wrappers sent, Lever Bros. will give to C.W.S. a bar of soap for distribution through its channels overseas. Recently, in Boston, C.W.S. received from CARE 45,000 bars of soap as the result of its participation in the campaign.

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'Atom' Sermon Stirs Comment

Milwaukee Pastor's Protest Against Talk of Bombing Russia Starts Debate in Local Press

MADISON, WIS., Nov. 21.—Perry D. Avery, pastor of Grand Avenue Congregational Church, Milwaukee, stirred up heated controversy when in his Oct. 9 sermon he charged that American military strategy calling for the bombing of Russia's major cities is "totally wicked, utterly immoral, and represents sin written large." Such a strategy, in a world "bulging with atomic and bacteriological weapons of total war," he continued, "can only mean the ultimate destruction of civilization. Such bully talk only serves as a whip in the hands of the Russian Politburo to drive the Russian people to more frenzied and frantic efforts to destroy us first."

'Journal' Denies Minister's Bombing Charge

The sermon gained wide publicity when the *Milwaukee Journal* on Oct. 29 disagreed with Dr. Avery, declaring that Russia alone has closed the door on frank and full international cooperation that would free the world from the fear of war, conquest and subjugation. The editor asked how Dr. Avery would "assure national survival and freedom until the day when the language of international friendliness and mutual trust prevail." He further said that America is not planning to drop atomic bombs on Russians or anyone else and "dreads the very suggestion." This statement was questioned in a letter to the newspaper Nov. 1 by Robert Weidner, World War II veteran and member of the Grand Avenue church choir, who defended the minister's stand by noting that according to the *Journal's* own report on Oct. 12 of the recent B-36 hearings, "most of the witnesses . . . have come right out and mentioned Russia as a potential foe."

Says Penitence Is Better Way Than Arrogance

On Nov. 3 Dr. Avery wrote the *Journal* calling attention to statements by Gens. Bradley, Vandenberg, Symington and Johnson—as quoted in the Aug. 26 *U. S. News & World Report*—on the advisability of blasting Russia with atom bombs in case of war. He referred also to an article in the same magazine for July 1 reporting that military planners estimate privately that about 200 bombs would be required to destroy the 81 Russian cities which constitute military targets within a 5,000-mile range of Alaska. In a second sermon on the matter, Dr. Avery discussed not merely the strategic but the moral problems involved. Replying to the editor's request for a solution, the minister suggested the procedure used by Nehemiah, whose men carried a spear in one hand and a trowel in the other while rebuilding the walls of Jerusalem. "The kind of world we live in requires that our creative efforts be guarded by intelligent military measures," he said. "But let's have done with threatening talk of destroying Russian cities by strategic bombing with

atomic weapons. For, once we accommodate ourselves to a national policy which condones this kind of warfare, we will sooner or later wake up to the fact that we who dwell in the large industrial cities of America are the very most vulnerable to atomic attack. . . . We had better be very humble and penitent about it, rather than threatening and, I repeat, arrogant."

Plight of Imported Laborers Stirs Wisconsin Concern

Church and quasi-public agencies have become concerned over human welfare and human rights in regard to the importation into this area of migrant agricultural labor. Last spring the Mazo Food Products Co., large-scale farm and cannery at Mazomanie 20 miles west of this city, recruited two busloads of Negroes in Georgia and the Carolinas to come north as laborers. The men were promised exceptional wages, decent housing and transportation, with return tickets to be held by management till the season's end. In midsummer, however, observers reported that the barracks in which the men lived had no refrigeration facilities or adequate provision for sanitation, and that numerous charges often used up the wages before the men were paid. Citizens became interested. The church which the Wisconsin council of churches supports for married students living in former ordnance workers' quarters near by sent clothing and food to the workers, and the pastor, Erling Peterson, made a preaching exchange with a colored minister among the workers.

Strike Brings Charges of Communist Influence

When a strike occurred at the food products company, it was alleged that "Communists from Milwaukee" had a hand in it. The Madison committee on civil rights appointed by the mayor, of which Rev. Merrill Abbey of First-University Methodist Church is chairman, concerned itself with the human need in the situation, while the governor's commission on human rights examined its racial aspects. A representative of the state industrial commission's fair employment commission investigated, but ruled that it had no jurisdiction in agricultural cases. Subsequently there was some improvement of conditions. Before the season's end most of the workers went home on a bus partly paid for by sympathetic citizens. A common reaction: No more imported Negro help. The *Wisconsin State Journal* declares that the remedy lies not in excluding Negro labor or union organizers, but in enforcing such working regulations as will protect migratory labor from employer exploitation on the one hand and ill advised manipulation by agitators on the other.

And So Forth

Reporting on the visit of Prime Minister Jawaharlal Nehru to the University of Wisconsin, the local press was puzzled that he did not seem to be asking for anything. Nehru visited the agricultural college and its adjacent farms and spoke to 1,200 eager listeners in the university theater.

The Madison council of churches' social action committee recently issued a criticism of the American Medical Association's use of the famous painting "The Doctor" on a poster with the slogan, "Don't Change This

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United Stewardship Council.
General Assembly of the United Presbyterian Church of North America
The Committee on United Promotion and many other Groups of The Presbyterian Church in the United States of America.
The Provisional Committee of the World Council of Churches (April, 1947—only meeting held in America, up to that time, of this important Committee).
Western Section of the Alliance of Reformed Churches.
Lutheran Student Association.
National Preparatory School Conference
Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat.

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Picture." The committee charges that the poster, a copy of which is displayed in Madison General hospital, is an effort to "frighten the American people."

ALFRED W. SWAN.

New Homiletics Chair

Endowment in Memory of Carl S. Patton Goes to Pacific School of Religion

SAN FRANCISCO, Nov. 21.—Pacific School of Religion, Berkeley, has announced the endowment of a chair of homiletics in honor of the late Carl Safford Patton. The endowment now stands at $120,000, but is expected to reach $200,000. Pending the selection of a permanent professor, the chair will be occupied by Pres. Ronald Bridges. Mr. Bridges, outstanding Congregational Christian layman, on Nov. 12 took over the weekly National Broadcasting Co. program, "Religion in the News," succeeding Walter W. Van Kirk. The program, produced in cooperation with the Federal Council of Churches, will hereafter originate in this city.

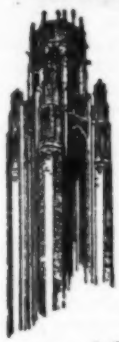
New Facilities at Pacific School of Religion

The Pacific School of Religion has been able through funds left by the late Charles Kofoid, University of California professor and secretary of the school's board of trustees, to purchase an apartment house adjoining the campus. To be known as Kofoid hall, it will house nine couples. Heretofore the only provision for married students has been at Carlson hall, veterans' housing project which accommodates eight couples. In October the school completed and dedicated the d'Autremont Memorial dining hall, named in honor of the donors, Mr. and Mrs. Hubert H. d'Autremont of Tucson, Ariz. After he retired as comptroller of the school, Frank E. Carlson, formerly superintendent of the Congregational conference of Oregon, was unanimously elected a member of the board of trustees. Robert Elliott Fitch, former dean of the Occidental College faculty, has been named the Pacific School's professor of Christian ethics, succeeding Buell G. Gallagher, who resigned last year. During the winter quarter, Georgia Harkness of Garrett Biblical Institute, Evanston, Ill., will be at the school as visiting professor of practical theology.

Churchmen Urge Action to Curb Liquor Lobby's Power

As a result of the recent article in *Collier's* calling attention to the power of the liquor lobby headed by Art Samish at the California state capitol in Sacramento, the Northern California-Western Nevada council of churches has set up a new commission on legislation and public morals. Earlier, Bishop Karl Morgan Block, council president, released a press statement commending *Collier's* for publishing the article and calling upon California ministers to set in motion local machinery to crystallize sentiment against the power of the liquor industry. The council's reorganized commission on institutional religion is headed by E. J. Mattson, the United Lutheran Church's institutional chaplain for northern Califor-

MINISTER'S WEEK 1950!



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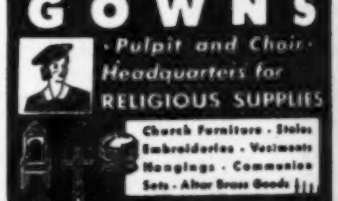

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nia. "Headlines Around the World," the council's Sunday morning broadcast over KPAC, is now conducted by Henry B. Adams of San Francisco Theological Seminary. The annual meeting of the council, to be held in Oakland Jan. 20, will have Prof. Georgia Harkness as principal speaker. She will also participate in the "cavalcade of Christian education" which the council will present in Oakland Jan. 20-21 under the theme "Home and Church in Partnership."

And So Forth

Jan Mirejovsky, European secretary on the staff of the World Council of Churches' youth department, addressed a luncheon meeting of Bay area youth leaders Sept. 29.

Hugh Vernon White, professor at the Pacific School of Religion, was elected moderator of the Northern California Congregational conference at its 93rd annual meeting, held in San Francisco Oct. 26-28. This is the second time this honor has come to Dr. White; he was named moderator more than 20 years ago while serving as pastor of the Stockton Congregational Church.

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Current Feature Films

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M-Mature. Y-Younger. C-Children.

The Big Wheel (UA) Thomas Mitchell, Mickey Rooney. *Drama.* Cocky young "hot rod" auto racer is unfairly blamed for competitor's smash-up and death. Determined to prove ability, he goes on to win victory in Indianapolis Decoration Day classic. Story is *contrived,* but speedway enthusiasts—if they have strong nerves—should be satisfied with the race sequences, many of them filmed at Indianapolis. They are vivid—and gruesome. M,Y

Easy Money (British) Melvyn Johns, Edward Rigby, Jack Warner. *Drama* in four episodes, each telling what effect winning Britain's weekly football pool has on four different groups of characters. Good characterizations in some of the episodes—particularly that of elderly bullfiddle player at last able to tell off overbearing conductor—but one is pure tripe. A *moderately entertaining,* intimate look at some of Britain's "little people," with no criticism of the incredible gambling mania itself. M,Y

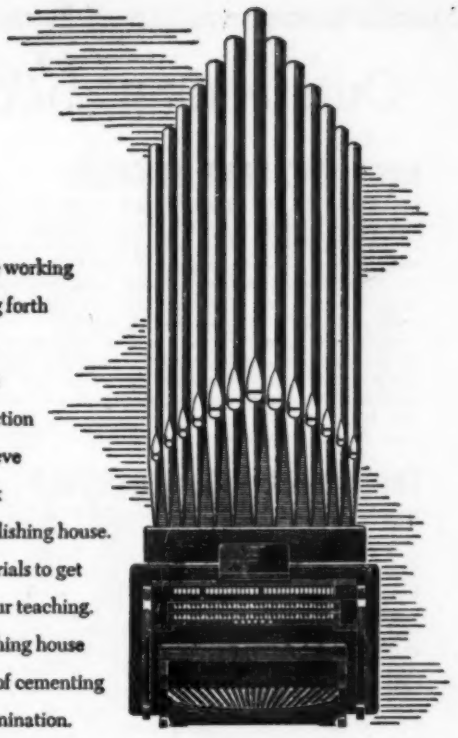
Savage Splendor (RKO) *Documentary.* Actual shots of animal and native life in Africa, made during Denis-Cotlow expedition to snare specimens for zoos. . . . An *unusually realistic* film of its kind, well photographed, suspenseful, informative. Only drawback: a certain tone of condescension in attitude toward native customs. M,Y,C

Song of Surrender (Par.) Macdonald Carey, Wanda Hendrix, Claude Rains. *Drama.* Caruso records played on secretly acquired gramophone inspire young wife in hidebound New England town of early 1900's to rebel against role as virtual household slave to elderly scholar husband, listen to blandishments of summer visitor from city. After her husband denounces her during guest pulpit appearance, she flees, but returns to nurse him in final illness which frees her for happiness. . . . *Cardboard characters,* synthetic story and setting. Local church shown repressing all normal instincts. M,Y

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, Ichabod and Mr. Toad, It Happens Every Spring, Jolson Sings Again, Louisiana Story, Sand, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top 'o the Morning.

For Mature Audience: Champion, The Doctor and the Girl, Edward My Son, Everybody Does It, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Quartet, The Quiet One, The Red Shoes, The Set-Up, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 12-7-49



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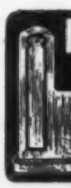

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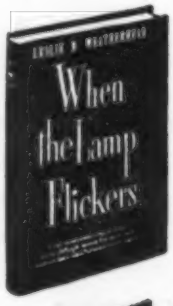

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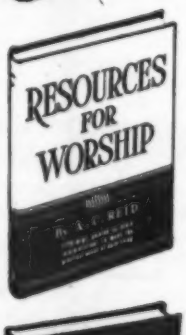

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